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MARCH • 1956

Volume 56 • No. 7

# MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON  
editor-in-chief

WAYNE CHRISTIANSON  
executive editor

## in this issue

THIS month there are at least four matters of special interest which we should call to your attention.

FIRST, AS INDICATED BY THE COVER, much of this issue is devoted to the story of missionary heroism and sacrifice in the jungles of Ecuador. A summary of the entire event (with pictures) appears in the Missions Department, moved up to page 28, for this issue. The personal story of one of the missionary martyrs appears on page 16, and additional facts and comment will be found in the editorials and news.

SECOND, YOU WILL WANT to note the several Easter articles and features in this issue. Among others, these include "Easter at Winston-Salem," a close-up view of the inspiring Moravian observance of Easter; "I Know," which deals with the certainties of Easter, and our editor-in-chief's article, "The Crown Rights of the Crucified." Still other facets of the Easter message are contained in this month's poems.

THIRD, FOR THE INCREASINGLY LARGE group of friends who are looking to MOODY MONTHLY for help, special mention should be made of this month's expanded IDEA NOTEBOOK with its suggestions for those who are already beginning to think about this summer's vacation Bible school. Still another kind of help is provided this month by the excellent article, "Basics of a Church Music Program."

FINALLY, IF YOU ARE A PARENT, you will want to be reminded of MOODY MONTHLY's new section for children, MOODY MONTHLY JUNIOR. You'll find it this month on page 59. Consider this a special invitation to get acquainted with this new feature. Then make sure your youngsters find it and understand that it will be appearing regularly each month.

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### THIS MONTH'S COVER

WITNESS TO THE WORLD—No less a testimony to the entire world than their martyred husbands are these five widows, wives of the men who gave their lives to bring the gospel to the Auca Indians of Ecuador. Their quiet submission to the will of God and burden that the lost may know salvation has challenged Christians and non-Christians alike. Left to right, with their children, are Marilou McCully, Barbara Youderian, Olive Fleming, Elizabeth Elliot and Marjorie Saint.

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March, 1956

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**MIXING BOWL**

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**They're Different**

EVERYBODY tells lies," remarked Tad curling into a tighter, rounder ball on the couch by the fireplace. "Everybody does."

Mommie gathered up the breakfast dishes, tossed the crumpled paper napkins into the fire, wondering what Taddie had in mind.

"Daddy doesn't tell lies," she answered. "Lots of people don't."

"Well, the Bible says that all men are liars," he countered, flopping over to eye Mommie triumphantly.

She remembered the verse Tad was thinking of: Psalms 116:11 where it is written by the Psalmist, "I said in my haste, all men are liars."

"It is true, Taddie boy, that there are plenty of liars in the world and that's because man's heart is not clean. Years ago, hundreds of years ago, a prophet named Jeremiah wrote, 'The heart is deceitful above all things.'" (Jer. 17:9)

"Jesus himself said, 'Out of the heart proceed evil thoughts... false witness' (Matt. 15:19). And that's still true today."

"Yeah, except for Christians," Tad answered with eight-year-old assurance. "They don't lie, because they're different: they know the Lord."

Mommie looked at him, and thought some rather long thoughts.

So much goes on in the heart and what goes on makes such a difference to the life. "If thou... shalt believe in thine heart... thou shalt be saved. For with the heart man believeth unto righteousness" (Rom. 10:9, 10).

And still these hearts give us trouble, even Christian hearts! Tad's triumphant statement is not always true. There are times when the Christian cries out with the Psalmist, heartsick over his own failure, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10).

Because we are Christians and love the Lord, we are assured that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling).

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from all unrighteousness" (I John 1:9).

Mommie looked at Tad. He is a Christian: he loves the Lord, and still he has problems with his own small heart.

She looked within, and what she saw in her own heart made it hard to measure up to Tad's confident statement.

And yet, for everyone who comes, there's cleansing and a "new heart, a clean heart" such as the Lord desires His own to have.

Why does He desire it? Because "Christians... they're different: they know the Lord." And it's meant to be true of even one small boy, curled tight around an old brown teddy-bear while watching the flames creep up the side of the big oak log Daddy had put on the fire that morning.

**TIES THAT MAKE THE HOME**

A Christian home necessarily begins with a happily-married couple who love the Lord and each other. Before children come to enlarge and adorn it a proper foundation for such a home must be laid. "Christ is the head of this home, the unseen guest at every meal, the silent listener to every conversation," must be more than a motto on the wall. The sense of the presence of our Lord must be the guiding principle for each day's life and activity.

Young people, as you start out in wedded life, bind yourselves together and to God by praying together. Establish and maintain a family altar. It should be as natural and easy for couples who love the Lord and each other to pray together as to converse together.

—R. W. Battle, *The Evangelical Christian*

## This Month's Authors

C. B. NORDLAND ("Easter at Winston-Salem") was born in Brooklyn, N.Y., and was well on his way to becoming a civil engineer when, as the teacher of a boys' Sunday school class, he saw his need for Christian education, and began attending Bible school. With that he left his engineering career behind and gave full time to Christian training and service. In 1936 he was called from a successful pastorate in Bayonne, N.J., to the staff of Moody Bible Institute, where, except for an interim of eight years, he has served in various executive capacities. At present he is manager of the Publications and Radio Division, as well as assistant to the president. He has three children, and makes his home in Oak Park, Ill.



Back in the fall of 1933, in the First United Presbyterian Church of Elyria, Ohio, the first Men's Missionary League was formed. The League is still flourishing, and the one on whose heart the burden of it was first laid, the pastor of the church, GEORGE A. BROWN ("I Know . . .") is in his sixtieth year as a minister. Mr. Brown is still "on the firing line" for Christ, and Moody MONTHLY and other evangelical publications have long benefited by his timely and challenging articles. It is good to hear from him again as we come into the Easter season.



ROBERT H. PAINE ("Why a Christian College?") is head of the Social Studies Division at Huntington College, Huntington, Ind. He received his early education on Long Island, entered Wheaton College, Wheaton, Ill., and in 1943 broke off his studies there to enlist in the Army. After service as a machine gunner during the war he returned to Wheaton, completed his work, and entered graduate school at the University of Pennsylvania, where he finished most of his work toward a Ph. D. He is 32, is married, has two children (a girl and a boy), and is doing what he wanted to do all his life—serve Christ in the teaching ministry.

As organist and music program director for the annual Rose Bowl Easter Sunrise Service at Pasadena, Calif., RUTH ELLIOTT NARRAMORE ("Basics of a Church Music Program") has for several years received national recognition. She is accomplished in both vocal and instrumental music and has written many outstanding hymn arrangements. At the Eagle Rock Baptist Church of Los Angeles, where she is director of music, Mrs. Narramore has had ample opportunity to develop the philosophy of church music which she outlines in her article.

## Tears of Regret

Queen Mary used to go to Scotland every summer, and so beloved was she by the people that she went about the country unescorted. One afternoon, walking with the children of the house where she was, she went rather far. Suddenly dark clouds came up. The queen stopped at a house and asked to borrow an umbrella, saying to the lady who opened the door, "I will send it back to you tomorrow."

The lady was reluctant to lend a good umbrella to a stranger, but remembered that she had a cast-off one in the attic. One rib was broken and there were a number of holes in it, but with an apology, the woman turned it over to the queen. The next day there was another knock at the door. She opened to a man in gold braid who held a big envelope.

"The queen sent me," he said, "and she asked me to thank you for the loan of the umbrella."

For a moment the woman was stunned, then she burst into tears. "Oh, what an opportunity I missed, that I did not give her my best," she cried.

Let us give of our best to our Saviour, and we shall never regret it.—Selected.

SERMONBUILDERS/J. Arthur Springer, Editor

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## What If This Were You?

"This letter comes to you from the Sanitarium of Soteria, in Athens, Greece, where I am a patient. How I praise God for the salvation I have found in Christ. I could not live without Him.

"For nine years now I have been struggling against tuberculosis and I cannot regain my health. My poor children are beginning to show signs of the disease and I am afraid it is because they do not have anything to eat or a mother's loving care. Their father has suffered from pleurisy and is unable to work. You cannot imagine the suffering in which our little family is found. I just cannot describe it to you. How is it possible for me to get well, knowing that my children lack even their daily bread? I am afraid they will die and I shall never see them again. My despair is beyond description. Sometimes I feel it would be better for me to die first so that I would not have to endure the sorrow of burying my children. Please put yourself in my place for just a little while and you will feel something of the untold tragedy that exists in my heart. My clothing is all worn out and my children are almost naked. They are two boys, ages 13 and 15. Please have mercy on them and don't worry about me. You cannot imagine how a mother feels when she cannot take care of her own children. Oh, how I wish I could send them something to bring just a little joy into their lives! My only comfort is prayer and the reading of God's Word. I have faith to believe that the day of miracles is not past and that the Lord Jesus Christ is able to restore me to health so that I may return to my family and give them what they have lacked for so many years.

"With much respect and much hope,"

Mrs. Polyxeni Terzopoulou

NOTE: What a despairing cry from the heart of this dear mother! What if this were you? Through the prayers and fellowship of its many Christian friends, the American Mission to Greeks is bringing life-saving medicines and material relief to more than 800 sufferers from tuberculosis in Greece. For information about this and the many other missionary activities of the Mission, write to American Mission to Greeks, Inc., P.O. Box 423, Dept. MM, New York 36, N.Y. Rev. Spiros Zodhiates, General Secretary. In Canada write to 90 Duplex Ave., Toronto 7, Ont.



Miss Schneider

**C**AN handicaps make one more useful? Are pains and problems and limitations profitable? After thirty years' experience I can answer with an emphatic "Yes!" By God's grace misery and misfortune can become blessings and benefits. Even sickness can be converted into service for the Saviour.

But to be used of God we must first commit our trials into His almighty hand and ask Him to use for His glory whatever handicap we may be called upon to bear. Though handicapped, I have desired to serve my Saviour and He has given me many blessings.

My handicaps have made me try to be more patient and understanding with others who are afflicted. Because I have sometimes felt forsaken, I try to show kindness to others who may feel neglected and deserted. I know how backward and shy handicapped persons can be—those confined to a cot or wheelchair, those who must depend upon a crutch or upon others because they are blind. Realizing how forlorn they can feel while others enjoy social gatherings which they cannot attend, I have helped to organize a local group called, "Friendly Handicaps." This club sponsors parties, picnics, hobby sales and similar activities for those who because of their health would otherwise be deprived of such occasions.

I would like to be able to do my part

## Handicaps Can Serve

By Frieda J. Schneider

to help meet the local Red Cross blood bank quota by donating blood, but since I am not able to donate my own blood, I encourage others to make regular appointments.

Being deprived of the strength to go about as a witness for the Lord, I have found that I can use a pen for Him and millions of pieces of gospel literature have gone out as my witness to the world.<sup>1</sup> These in turn have brought me in contact with many fine Christian friends.

I could not fulfill desires to be a Bible teacher or a medical missionary, but I have found that I can be a partner to those who can go through investing in annuities in a school where Christian young people are trained for soul-winning ministries.

I cannot use a sewing machine to sew for orphans and other needy persons, but I have found that I can sell my embroidery work and send the money to a radio program which sends the gospel message to multitudes over the air.

These projects are recorded only to glorify the name of the Lord Jesus Christ. My prayer is: "Not unto me, O Lord, not unto me; but unto *thy* name give glory for *thy* mercy, and for *thy* truth's sake" (Ps. 115:1).

And so may you remember this: No matter how helpless you may feel, God can use your life if you commit it to Him. He will help you make opportunities out of obstacles and to take conquest from calamities. And with the Saviour to help you, you can look for blessings even in pain.

END

<sup>1</sup>Among other devotional books the writer is the author of *The Life We Live, Meet My Master and Be of Good Cheer*.

## Parable of a Pine

A small evergreen tree grew near a mighty oak. Each spring it viewed the oak passing through a two-week revival. All summer long the mighty oak flourished in the warm sunshine and gentle breezes. But soon the mighty oak became a victim of its circumstances, the leaves changed color, dried up, and soon fell to the ground. The oak was barren during the trying months of winter. It waited for another revival.

The evergreen flourished during the revival period also, but retained its gains throughout the year. Circumstances were the same, but unlike the mighty oak, it retained its fresh and green appearance.

Some men are like the mighty oak, others are consistent like the small evergreen. Some get their religion only during periods of revival and soon lose their freshness and brightness. Others are constantly growing, always showing forth their freshness by continual testimony.

SERMONBUILDERS



# NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

for and about

Christians

## New Contact with Aucas!

Despite the Ecuadorian government's warning that it cannot control the savage Auca Indians in the jungles near Shell Mera—where five young missionaries laid down their lives last January in an attempt to bring them the gospel—another friendly contact has been made. Hope for further protracted contacts has been revived.

The new attempt was made January 31 by two Missionary Aviation Fellowship pilots who could not rest until they had made "at least one more friendly flight to show our love and interest." The pilots, Grady Parrott and John Keenan, flew over "Palm Beach," scene of the five missionaries' martyrdom, to "Terminal City" the Indian village where the Aucas had traded gifts with the missionaries.

Parrott and Keenan observed that the native canoes were gone, and that all the big houses in the village had been burned as is customary with the Indians when they move to a new area. However they did note that the platform on which the Aucas had stood to exchange gifts and the little square houses on which they had displayed crude representations of the missionaries' airplane were still intact.

The two pilots concluded that the village was vacant and made a third pass overhead as low as they dared take their small craft. This time, to their utter amazement, three Auca youths appeared, one conspicuously "dressed" in a green checked shirt, one of the gifts dropped earlier by the martyred missionaries.

Parrot and Keenan dropped the only garments they could spare—a pair of swimming trunks and a red checked shirt—and watched to see what would happen. The Indians caught up the garments and "waved and waved in a very friendly fashion." All this time the plane was flying so low that, according to Keenan, "we could see their ear plugs."

The Indian youths appeared to the pilots to be "built like young Tarzans," and were "bounding about in delight."

*This report tends to confirm the belief that the Auca Indians are divided—the older Indians remembering how their relatives were massacred by white rubber company men years ago and the younger men who in all probability have heard how some tribesmen have left the jungle to live in the white man's land. If this is so, there is reason to hope that this very division may hasten the day when missionaries may be able to preach the gospel in Aucaland, further vindicating the sacrifice made at "Palm Beach."*

## Evangelical Missionary Killed by Shark, Son Saved

Latin American Mission headquarters in San Jose has confirmed the death by shark bite of a missionary returning to the field for a second five-year term after a nine-month furlough. The accident occurred in a river on the border of Nicaragua and Costa Rica where the missionary and his 14-year-old son were swimming while awaiting clearance by border customs authorities.

Missionary Lester Burton of Grand Rapids, Mich. (see photo on next page), was attacked by a shark on entering the river. The shark severed his right leg at the knee. He made his way to shore but died of loss of blood. His son, Charles, was not molested by the shark.

The Burtons, including his wife Helen; son Charles; daughter Susan, 2; and an infant son Richard, 1, were on the return trip to Costa Rica using the Pan American Highway.

## Martyred Missionaries' Wives to Remain on Field

Shortly after the five wives of the quintet of martyred missionaries flew over the jungle site where the men lost their lives, they made a joint announcement that, for the present at least, they would remain on the field in Ecuador in an effort to maintain the work their husbands had been engaged in.

Meanwhile, Dr. Clarence W. Jones, president of World Radio Missionary Fellowship, has announced that by widespread public request a trust fund is being set up for the benefit of the widows and for the education of their children.

Dr. V. Raymond Edman, president of Wheaton College, Wheaton, Ill., is chairman of the board of trustees of the fund. Also chosen as trustees were General William K. Harrison, Jr., and Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association.

The trust fund has established headquarters in Washington, D.C. ("Five Missionary Martyrs Trust Fund," Box 385, Washington, D.C.) Readers may forward their gifts to this address.

## Latest Poll Reveals Church Attendance Record

More Americans went to church in 1955 than in any previous year, a survey by the American Institute of Public Opinion disclosed. Out of 102 million adult Americans, approximately 49.6 million attended church on the average week.

This figure, representing 49 per cent of the population, showed a marked increase over a similar pool taken in 1940, when only 33 per cent attended. Peak attendance came on Easter, when an estimated 61 million adults went to church.

Survey samples were taken during February, May, June, September and December. Analysis revealed that Roman Catholics were more faithful in church attendance than Protestants, with Jews third. Women outnumbered men in the average congregation by a 4 to 3 ratio. College graduates attended more faithfully than those with only high school education. All sections of the U.S. fared equally well in church attendance except for the Far West, where fewer persons were in the pews.

## FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



President Carlos Castillo Armas of Guatemala, second from right, is presented New Testament in Conob, an Indian dialect.



Killed by a shark during a swim as he was returning to the mission field, Lester Burton is here shown with his family. AP-E/P

• **JACK ODELL** is now producing the radio program "Unshackled" for Pacific Garden Mission, succeeding Eugenia Price who resigned after writing the script for the past five years. Odell, a radio professional since 1934, is an evangelical, a graduate of Chicago Christian Junior College. In his "Unshackled" scripts, Odell tells the story of men and women actually unshackled from lives of sin and despair in "The Old Lighthouse" on Chicago's Skid Row, since 1877. Odell's productions are now aired over 136 radio stations each week.

• **MRS. CAROLINE CURTIS**, 88, was honored by Episcopal Church of the Saviour, Philadelphia, Pa., in recognition of her 43 years' service as choir mother of the church. She received an orchid during the special service.

• **MISS HELEN HULL** of Winona Lake, Ind., has been appointed by the Publishing House Board of the Free Methodist Church as the new editor of the *Light and Life* story papers, succeeding Dr. LeRoy M. Lowell. She has been in charge of office production of the story papers for the past eighteen years, and has been particularly successful in developing promising writers through correspondence.

• **CARLOS CASTILLO ARMAS**, President of Guatemala (see photo above), received a copy of the New Testament in Conob, an Indian dialect of Guatemala used by 40,000 persons, from the hands of Mateo Castaneda, one of the 1000 Christian Conob Indians who had helped in its production. The actual translation was done by Missionaries Mr. and Mrs. Newberry Cox who have served with the Central American Mission for twenty-seven years, the last twenty of which were devoted to the Conob translation. Publication of the volume was sponsored by the Caribbean Agency of the American Bible Society.

• **RICHARD ZAKIS**, a 64-year-old typesetter now working on the Manchester (Conn.) *Evening Herald*, lost his home, wife and family as a result of the last two world wars, but he has not lost his faith in God! A man of deep Christian faith, he pulled through when others despaired. His career started in 1908 in Riga, then a provincial capital of Russia, and led him to Germany and, finally, the U.S. He has set type in Latvian, Russian, German, French, Latin and now English. English, to Mr. Zakis, is the most difficult language to handle, mainly because of the intricate way in which English words are divided into syllables.

• **RONALD BALLARD**, a 32-year-old former basketball player sidelined after becoming paralyzed from the neck down after injury in an automobile accident three years ago, is responsible for Crusaders Chapel, a church for physically handicapped persons, recently opened in Fort Worth, Tex. He spearheaded the idea of a special place of worship because he felt shy and self-conscious at church and realized there were many handicapped people who never go to church for the same reason. Though sponsored by Baptists, it is non-denominational. It is a place of worship and service for people who don't go to any church because they feel shy, uncomfortable and out of place; and, probably, is the first church of its kind on record.

• **R. ROLLAND ARMSTRONG** and **M. D. LANDBERG**, both Protestant pastors in Fairbanks, Alaska, have been invited to help draft a proposed state constitution for Alaska. Dr. Armstrong is representative for the National Missions Board of the Presbyterian Church. Pastor Landberg shepherds the local Evangelical Mission Covenant Church.

### Graham to Change Technique for New York Crusade

Evangelist Billy Graham, prior to leaving for his crusade in India, revealed that he will concentrate on New York City next year and that he will employ a new technique in an effort to reach as many New Yorkers as possible.

Graham announced that he has accepted an invitation from the Protestant Council of the City of New York to conduct a six-to-eight-week evangelistic campaign there in the late spring or summer of 1957. He said he would not attempt to do all the preaching himself. He wants to bring six or seven clergymen from various parts of the world, including at least one or two from Africa, in order to reach the "diversity of national groups living in New York as in a miniature United Nations."

### Priests in Europe Concerned Over Large Parishes

A council of Roman Catholic priests from five European countries met in Germany to discuss a serious problem—how large a parish should a priest be responsible for? Their decision: About 5,000 persons, and new methods, too!

City parishes, the priests agreed, should be much smaller. They should not be as big as the 30,000-soul parishes of Paris, nor should they be as big as modest 22,000-soul parishes in Brussels. A maximum of 5,000 was considered more realistic.

(Item: The priests adopted a resolution warning themselves that great danger is inherent in the common belief that "in big cities we move in a Christian society. On the contrary, our approach and methods must be akin to those adopted in missionary countries.")

### East Germany Church Restrictions More Strict

Pastors who serve Protestant churches in East Germany—that is the portion under Russian control—are facing new, more strict pressures from the Communist government. "Government authorities," according to reliable reports from Berlin, "try now and again to use the Protestant churches within its sphere of influence for the Communists' political ends."

The Deputy Premier of East Germany has demanded that churches condemn propaganda from the West, and has especially demanded that churches condemn flight of people from the Soviet Zone to the West. (Item: Actually, although the flow of refugees is keeping at a high level—271,000 in 1955, the largest number since 1953—there is a significant difference in their reasons now for risking the penalty of being caught. The earlier refugees were fleeing for political and religious considerations; today the emigrants are chiefly engineers, skilled workers and professional men seeking the blessings of the West's prosperity or to escape enforced military service.)

At the same time, according to the same authority, the government has increased pressure on church publications, even going so far as to confiscate Sunday church papers. Protestant student groups are no longer permitted to use classrooms or university halls for their meetings. They are even forbidden to post bulletins of any sort on university bulletin boards.

### German Pastors Fighting Mounting Traffic Tolls

In West Germany churchmen are showing a keen sense of responsibility for the increasing number of automobile accidents. In 1954 nearly a million people were involved in 500,000 accidents, in which 300,000 were injured and 12,000 killed.

Part of the problem is that only 5 per cent of the roads are first class (mainly the superhighways—autobahnen). There are five million motor vehicles—three times as many per mile of highway as in the United States. There are immense numbers of traffic signs—enough to confuse even experienced drivers—but too few at such danger spots as railroad crossings. Automobile traffic in the cities is made difficult because of the large number of streetcars.

The highway problem was prominently discussed at a public meeting at the Evangelical Academy in Westphalia recently. A pastor stated, "Even the traffic is not outside God's concern. Nobody has a right to do as he pleases with his own or his neighbor's life. Christ's authority is valid even in our traffic situation. God's commandment is still, 'You shall not kill.'"

Bishop Otto Dibelius preached on the text, "You shall not kill," recently, relating it to the traffic problem. German churchmen have agreed to take up this topic in their sermons and in instruction of confirmands.

### Top Cultural Award Won by Bible in Japan

The Colloquial Japanese edition of the Bible, published by the Japan Bible Society, has been chosen one of the top twelve books of the year by the Japanese newspaper *Mainichi* in a contest in which 20,000 book titles were submitted.

In interpreting what the selection meant to the Christian cause in its country, the National Christian Council of Japan said:

"The *Mainichi* is one of the top three newspapers of Japan, and its annual award to the twelve top 'cultural publications' is the most coveted prize in Japanese publication circles. It is equivalent to the classification of 'the best books of the year.' The publicity value is tremendous.

"The award is particularly remarkable in view of the fact only one-half of one per cent of the nation's population is Christian, and until recently Christianity was despised and oppressed as being a foreign religion.

"The Bible has been generally considered a foreign book with little relevance to Japan. Thus, the award recognized the Bible as being a Japanese book and one that has significance for the people of the nation."

The more than 20,000 books considered by *Mainichi* included writings covering every phase of life in Japan.

(Item: There are more than 150,000 TV sets in use in Japan today, according to a recent estimate by the Bank of Tokyo. An increasing number of programs are being scheduled in which Bible stories and Bible readings are featured.)

March, 1956

### Brave, Bold Testimony of a Martyr's Family

There is an amazing story behind the tragedy of the martyrdom of the quintet of evangelical missionaries who tried to take the gospel to the savage Auca Indians of Ecuador. In all of the many week-long reports which spelled-out the sad news in an annoying, even though unavoidable series of piecemeal facts, the most dramatic story never did get told. Here it is as compiled exclusively for MOODY MONTHLY.

What is the reaction of Christians who suddenly become relatives of a martyred missionary? Are they bitter? Are they unconsolable? Are they brave, bold, Christ-honoring? Each of the five families involved in the Ecuador incident gave a good testimony. Here is how one family—that of Nate Saint—built upon the testimony of his supreme sacrifice.

*His wife:* Marjorie, who had spent up to eleven hours a day at her radio transmitter all during the initial stages of the daring project, also finding time to tend the parrot—placed in the unique bucket during an exchange of gifts between the missionaries and the Aucas—which Nate brought back from one of his flights over the tribe, and humming repeatedly a hymn of comfort ("He the pearly gates will open . . ."), quietly and sincerely declared: "I don't plan to suffer much. There is too much to be done."

*His mother:* Mrs. Lawrence Saint, a semi-invalid, had prayed for Nate's "unspoken" prayer request for months. Almost from the first word of alarm she had relief from the terrific pain she has learned to live with, and rebuked those who tried to comfort her, saying "If God has honored me to be the mother of a martyr, I don't need you to be sorry for me. He will give me strength to bear it." Her only expression of sorrow: "The poor parents of the other brave missionaries."

*His father:* Lawrence Saint, world-famous stained glass artist, struggling feverishly to complete his latest painting "Abide With Us"—portraying Christ and the disciples on the road to Emmaus, worked out some intricate details of coloring, confided to all who inquired, "It's in His hands. I know He will do the right thing. At any rate, Thany is ready."

*His sister:* Rachel Saint, serving with Wycliff Translators, waiting at Shell Mera for news from the rescue party, took time to write her parents, saying among other things, "I remember what you have so often said, Mother, the person who prays most about the situation is the one the Lord trusts with the suffering—a suffering softened for all the wives who faced the possibility before they gave their consent . . . I trust that you will have the same peace we have here in our uncertainty mingled with the joy of this forward step toward an utterly unreached tribe. If it cost the lives of all five and opened the door to this savage tribe and gave a testimony for the gospel to all involved—it would be worth it."

*His daughter:* Cathy Saint, Nate's five-year-old, during the hours of uncertainty before the truth was known, was giving tracts to little native boys at Shell Mera when she noticed one of the U.S. Army men who had joined the search party. He was smoking. Cathy, sure he was not a Christian by such conduct, brought a victrola to a position near the men and played her gospel records including "Jesus Loves Me." Having played the records for some time, she returned them to the house, saying, "Now, he knows, too."

*His nephew:* Bobby Saint, four-year-old son of Sam Saint, Washington, D.C., having heard the matter discussed, asked his mother: "Why did those Indians kill Uncle Kelly?" When told that they did it because they did not know Jesus, he replied: "Guess I'll have to take my Jesus books down there."

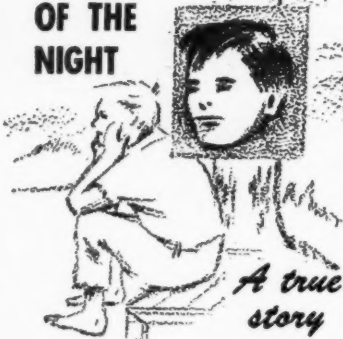
*His brother:* Phil Saint, former chalk-talk evangelist now studying Spanish in Costa Rica in preparation for country-wide evangelistic campaigns throughout Argentina, voiced the sentiment of all the other Saints, saying: "We are all broken up about the homegoing of brother Nate, but are determined to go forward for Christ as never before."

Brave, bold words of faith and courage. Worthy of a martyr's crown in their own right—almost.



# Sandy

WAS A CHILD  
OF THE  
NIGHT



SANDY'S MOTHER WAS DEAD.  
HIS FATHER WAS A DRUNKARD.

His stepmother was too busy with younger children to worry about Sandy.

When the American Sunday-School Union missionary first saw him, Sandy was sullen and unhappy. The missionary invited him to Sunday school, but Sandy had no shoes and his clothes were in tatters. He didn't want to go.

The missionary prayed about Sandy, and then the inspiration came! Maybe he could get Sandy to go to summer camp! A Christian friend, hearing about Sandy, volunteered to provide clothes and money.

At first Sandy was dubious. But when he saw pictures of the camp, tried on the new clothes and got letters from regular campers, he couldn't wait for camp to start.

That week at camp was the happiest Sandy had ever known. He made new friends, played games in the sunshine with other boys and every night he listened to stories about Jesus. The climax of the whole week came when, at the last service, Sandy went forward to accept the Lord Jesus as his Saviour.

Sandy's is a true story.

And there are many other boys and girls in rural America like Sandy—boys and girls waiting for a chance to hear about Jesus and His love.

Your prayerful fellowship enables us to maintain Sunday schools and Bible Conferences, and to send missionaries to these neglected children. Will you help?

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## Our Moody Readers

### Faith and Works

Dr. Oswald Smith's article ["When God Taught Me to Give," January] should be given wide distribution among Christian churches.

Five years ago Dr. Smith challenged our church with this same principle of faith-promise giving. The result? In five years our missionary giving has jumped from \$4500 a year to \$67,000 a year—and that with three hundred members.—Dr. Willis E. Garrett, Miami Beach Independent Presbyterian Church, Miami Beach, Fla.

We are a missionary-minded church, but we feel most of us have not learned the blessedness of giving as set forth in this article.—Helen H. Lohne, Orange, Conn.

### What's Wrong with Criticism?

My particular thanks for the article, "Why Not Criticize the Pastor?" by Willard D. Crunkilton [January]. It deserves reprinting wherever it will reach the largest number of pastors of all denominations.—Harry E. Harfst, Essexville Baptist Community Church, Essexville, Mich.

... his approach is the best I have yet read.—Horace Huse, Main Street Brethren Church, Meyersdale, Pa.

### A Much Appreciated Review

I read with deepest satisfaction your (Dr. Smith's) article on the *Twentieth Century Encyclopedia of Religious Knowledge* ["A House Divided Against Itself," IN THE STUDY, November]. Christ is my personal Saviour-God, my Heavenly Father; His Holy Word a guide in thought and action. Looks like too much materialism is in this book.—Judge R. L. Howsley, Guymon, Okla.

I have just read your (Dr. Smith's) remarkable review of the *New Encyclopedia of Religion*. There is a deep need for a scholarly and adequate review. I believe surely there is no one else in all the conservative ranks with the scholarship, the catholicity of taste and sympathy, the independence of mind and holding the confidence of Bible-believing Christian leaders to do it adequately. . . .—Dr. John R. Rice, Sword of the Lord Foundation, Wheaton, Ill.

### Christmas Program Echoes

Our grateful thanks to MOODY MONTHLY and to Mrs. Ellen McKay Trimmer for the Christmas program, "The Characters of Christmas Meet Christ" [November]. At the conclusion, several of our children accepted Christ as their Saviour. It was a moment of highest joy to see them letting the Christ of Calvary come into their hearts. Many of the parents expressed their praise and approval of this program. We trust many will be led into a closer walk with their Lord, and those who were under conviction will surrender to Him.—Mrs. Floyd Schut, Sparta, Mich.

We are a small Sunday school, around 130 enrolled, but it ["The Characters of

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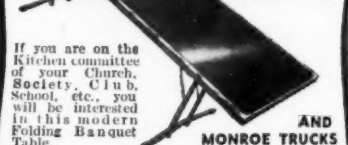


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Christmas Meet Christ"] was ideal and we feel the Lord blessed because it was so true to the Word, and presented the gospel so clearly.—Mrs. Arvid H. Nelson, Creston, Mont.

... a blessing in our little village church. The church was packed and all said it was the best we've ever had.—Mrs. Frank L. France, Roseburg, Ore.

... the finest Christmas program we have ever been privileged to present. [We] are especially grateful for the message to unsaved parents.—Mrs. Ralph M. Burress, Columbia, Miss.

Our meeting place was filled for this program which was felt by all to be one of the finest ever presented by our Sunday school boys and girls.—Russell L. Hayden, Rochester, N.Y.

After our program and a short message from our pastor, the invitation was given and we had thirteen boys and girls accept Christ publicly.—Miss La Rue Rodgers, Galilean Baptist Church, Dallas, Tex.

Most programs are too complicated for our little church... we really did appreciate this one.—Mrs. Oliver Hill, Venango, Neb.

We hope you will have a Christmas program to give us in November 1956.—J. M. Sheeks, First Presbyterian Sunday School, Duluth, Minn.

Another Christmas program is already in view for 1956—and for an earlier number.

#### Detaching IDEA NOTEBOOK

Cursory investigation of my January issue revealed something new. I was able to lift out IDEA NOTEBOOK without paste or Scotch tape to hold loose leaf! Thank you.—Albert B. Davis, Oneonta, N.Y.

Would suggest that IDEA NOTEBOOK be put on the four center pages so when I tear it out there will be no loose pages to be lost.—Mrs. Lynn

Whenever possible IDEA NOTEBOOK will continue to be placed in the center of MOODY MONTHLY for easy detaching. When it is necessary to place it elsewhere, however, these pages can be easily detached by cutting with a sharp knife along a ruler placed about one-eighth inch from the fold. Placing a piece of cardboard under the pages to be cut will prevent damage to the rest of the magazine. Gummed reinforcing rings will be helpful if the IDEA NOTEBOOK pages are to be punched.

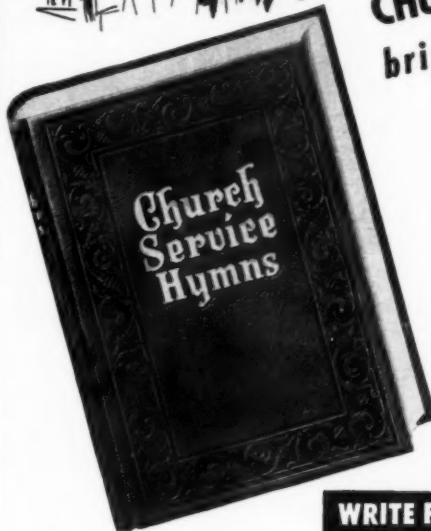
#### From the Family Album

Since my husband is Swedish, he was greatly fascinated by your Christmas story ["We Loved Christmas," December]. It was read and recorded on tape and we heard it at our family Christmas gathering. Tears came to the eyes of the various Swedes, because it was such a true picture of their own childhood.—Mrs. G. E. Sandberg, Blue Island, Ill.

March, 1956



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## A PITIFUL APPEAL FROM ISRAEL



Rev. Jacob Peltz

"As an old Hebrew Christian of 70 I write this letter hoping you might be able to help me and my brethren. I escaped from concentration camp where my wife and children died in the gas chambers. For five years I have been living in Israel. I am old and 90 percent blind, so I cannot work and am in great distress and hope you can help us. The country is poor and there are many poor people here."

We receive many such pitiful appeals from poverty-stricken Hebrew Christians in the Holy Land and from Hebrew Christian survivors of persecution scattered all over Europe. We plead with Christian friends to undergird with prayer our faithful ministry of relief and witness amongst Christ's destitute brethren. We must relieve the pangs of hunger and support the helpless Hebrew Christians in our Homes for little children and the aged.

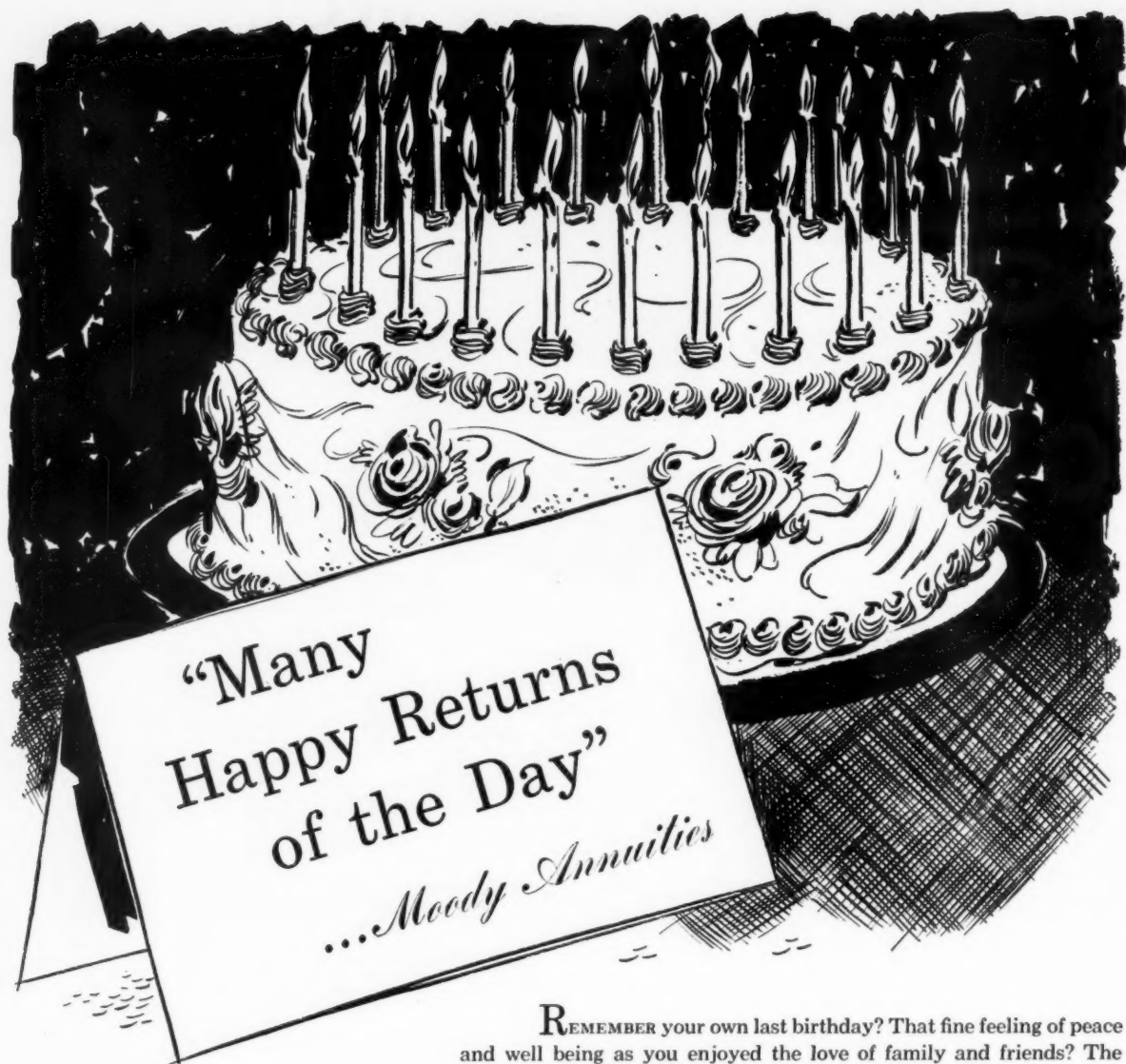
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# Editorials

## **Easter Message from Ecuador**

The essential message of Easter is not only that the Lord Jesus Christ rose from the dead, but that He lives today, that all power is given unto Him and that He wields this gracious power in the lives of those who are His own. The life of every Christian should be a living demonstration of these tremendous facts.

No demonstration could be more striking, however, than the lives and death of the five missionaries martyred in Ecuador on January 8. There is no human explanation for the kind of sacrifice they chose to make. Nor could any earthly influence give rise to the burden shown in the following paragraphs from a letter written by one of the five men just three weeks before their all-out effort to reach the Auca Indians.\*

As we have a high old time this Christmas, may we who know Christ hear the cry of the damned as they hurdle headlong into the Christless night without a chance. May we be moved with compassion as our Lord was. May we shed tears of repentance for those whom we have failed to bring out of darkness. Behind the smiling scenes of Bethlehem, may we see the crushing agony of Golgotha.

May God give us a new vision of His will concerning the lost and our responsibility. Would that we could comprehend the lot of these stone-age people who live in mortal fear of ambush on the jungle trail. Those to whom the bark of a gun means sudden, mysterious death. Those who think all the men in the world are killers like themselves.

If God would grant us the vision, the word "sacrifice" would disappear from our lips and thoughts. We would hate the things that now seem dear to us. Our lives would suddenly be too short. We would despise time-robbing distractions, and charge the enemy with all our energy in the Name of Christ. May God help us to judge by the eternity that separates the Aucas from the comprehension of Christmas and Him who, though He was rich, yet for our sakes became poor so that we through His poverty might be rich.

\* \* \*

By now the world knows how much the five missionary martyrs—and their wives as well—meant all this letter says. Theirs was a calculated risk. At any moment short of those last few hours on the Curaray beach they could have turned back.

Sacrifice like this becomes understandable only as one sees beyond the earthly present to a living, loving and enabling Christ. "Look to our living Lord," say the actions of these men. Theirs is the martyr's gaze that turns the eyes of others toward heaven.

\* \* \*

For Christians, there is a challenge in this word from Ecuador to face the need for personal sacrifice. For far too many of us, sacrifice in both word and deed is nearly a total stranger. And yet the cause of Christ depends so largely on payments in that coin!

\*Written by Nate Saint on December 18 as preparations were being made to contact the Aucas. For a detailed report see "Five Lives for the Aucas" elsewhere in this issue.

It was not always so. Throughout the centuries martyrs' blood has brought a precious harvest. We think especially of the prisoner, Paul, in Rome, rejoicing in his chains that he is privileged to "fill up that which is behind of the afflictions of Christ . . . for His body's sake" (Col. 1:24).

There is no thought here, of course, of adding one single atom to the work of Calvary. But down through the years Christians have paid a price of sacrifice to bring the gospel to those unreached. And there are those day—at home as well as distant fields—who will be reached only at the cost of personal sacrifice.

You will probably never see, in this life at least, an Auca Indian. Yet the challenge remains to do your part to bridge the gap between the Cross of Christ and the ones you may reach for Him. And there will be a price to pay.

One fact is clear. The five missionaries to the Aucas have set a standard that no thinking Christian can ignore. From this day on, we must live and work in the shadow of their greater sacrifice. All we do with our time, our money, our lives, we ourselves must measure by what these men and their loved ones have chosen to do for Christ and the lost. And this is an awesome standard.

## **Faithful Dissenters**

Our attention has been called to an article in the *Christian Advocate* on "The Second Coming of Jesus" by Dean Walter G. Muelder of the School of Theology of Boston University. Little needs to be said about the article itself. It is the product of liberal, unbelieving scholarship that does not even hesitate to suggest that "Jesus himself may have had expectations which were not fulfilled in the exact form in which He is reported to have entertained them."

While the author admits that fundamentalists have a belief in God's ultimate triumph and a willingness to be pilgrims and foreigners for God (values which are not to be discounted, perhaps even envied), he rejects flatly any literal return of the Lord.

Bible believers now are used to such pat rejections of the truth. It is not the importance of Dean Muelder's denial which prompts this editorial. It is rather that the next two issues of the magazine in which the article appeared contained no fewer than fifteen letters concerning what he said. Of these only two agreed with Dr. Muelder. Some were quite emphatic in their dissent.

Of course, we have no way of knowing how many letters were sent in. Nor are we sure that the protest will matter very much. But if the printed letters are any reflection of the whole picture, we are glad that a number were concerned enough to speak. It is encouraging that some of our Methodist friends continue to speak out against unbelief. We commend their courageous stand for the truth of the return of our Lord. May their tribe increase!

## **How They Do It in Japan**

A news report from Japan speaks of "unprecedented" visitation evangelism being carried on by churches in that country. While there is no assurance in the report that the work being undertaken is evangelical, the method used is of definite interest. This, it is pointed out, differs in several ways from methods used in this country. Five differences are enumerated:

1. Whereas in America the evangelism is done directly by the layman who does the visiting, in Japan the visiting layman acts only as a friend and go-between, linking the pastor and the seeker.
2. The visitor is called a "volunteer" which has become a regular term in Japanese for these workers.
3. The volunteer goes every week to cultivate the friendship of each seeker under his care. He writes



a report on his visit along with the problems which have come up for the friend and gives this to the pastor. He then gets the answers of the pastor (in writing, usually) and helps to interpret these to the friend.

4. There is a special meeting every week at the church at which all of the seekers come together for instruction by the pastor.

5. After the baptism of the seeker, the volunteer remains a close friend and brother in the faith. It is estimated that about one third of those led to Christ through this method become "volunteers," and in turn lead their friends to Christ.

Perhaps in substance this method might be used with profit by many churches in our own country. To be sure, we would agree that the layman should himself be able to point others to Christ. But for those who are not it would be far better for them to be busy directing persons to pastors or other soul-winners rather than to be idle. Doubtless such persons would eventually be led into more active soul-winning.

The important consideration is that the entire church be enlisted in the task of reaching out—praying, making calls seeing that heart needs are met in Jesus Christ, and finally, filling the almost equally important role of friend until the new babes in Christ learn how to walk.

Here is a New Testament pattern, pastor friend, that merits prayerful thought.

### **Chain Letter "Luck"**

Perhaps it was only wishful thinking on our part, but we had thought that chain letters were now as hard to find as Bridey Murphy (of whom we may have something to say in a later issue.) But a reader tells us that she recently discovered the chain letter printed below as an unwelcome guest in her mail box.

Opening with the heading, "Good Luck," the letter conveys the following information:

The original of this letter came from the Netherlands. Read Matthew Chapter 17, verse 20 in your Bible. The luck of it has been sent to you. It has been around the world four times by the U. S. Army officers. The one who breaks the circle will have bad luck.

Please copy this and see what will happen to you within four days after you receive it. Send this copy and four others to those whom you wish to have good luck. Do not send money and do not keep this copy. It must leave your house within twenty-four hours after you receive it. Jane Austin received \$36,000 only to lose it after breaking the chain. You are to have good luck four days after receiving it.

This is not a joke. You will receive it by mail. Insert your name at the bottom and remove the top name.

(The letter, incidentally, bears the typewritten names of seven hopeful souls who seemingly signed with their tongues in their cheeks, since each is identified only by an initial and last name.)

We trust no reader of MOODY MONTHLY would be misled into taking such a letter seriously. While it certainly would not hurt anyone to refresh himself concerning Matthew 17:20, dependence upon "good luck" is a far cry from the kind of Christian faith referred to in this particular passage.

Our "luck" is in God's loving hands. He knows our needs; He commands that we make our requests known unto Him. Such is the kind of faith which can say, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

There is one very suitable place for the chain letter that comes to your mail box, and that, of course, is the most convenient waste basket.

### **Introducing Moody Monthly Junior**

Several times during the past eight years we have been privileged to announce new and much appreciated departments. The MOODY MONTHLY News Report was begun in 1949. YOUTH SUPPLEMENT was re-introduced in 1950 and expanded just three months ago. Dr. Wilbur M. Smith's invaluable IN THE STUDY was first presented in 1952. The most recent addition, IDEA NOTEBOOK, has been a part of MOODY MONTHLY since 1953.

This month we are thankful to be able to introduce another newcomer—one for which the need has long been felt, both on the part of the editors and on the part of many readers. We refer to MOODY MONTHLY JUNIOR, a special section for children which appears on page 59.

Keyed to the interests of the many boys and girls in MOODY MONTHLY homes, this new section has not only been planned with their interests in mind, but also their preferences as to type size and language. A unique and, so far as we know, exclusive feature is a junior readers' column, which is not only edited for boys and girls but is conducted by junior editors!

This section has been added not only to provide MOODY MONTHLY fare for younger members of the family but to further extend the ministry of these pages. With this in mind we invite all our readers to get acquainted with MOODY MONTHLY JUNIOR, and, as the Lord may lead, to bring it to the attention of boys and girls of their acquaintance. In this, as in every other phase of MOODY MONTHLY's ministry, we welcome your comments and suggestions. We also ask your prayer support.

### **Coming Next Month**

#### **LAYMEN USE THEIR TIME**

Across the country God is doing great things through the dedicated lives of laymen who have placed their time and abilities at His service. Next month Faith Coxe Bailey brings you the true story of a telephone company executive who has been used of God to revitalize the work of scores of Sunday schools.

#### **AN APPLE FOR THE TEACHER**

Wondering how to show appreciation to the teachers in your Sunday school? Next month J. Vernon Jacobs outlines several ideas for recognizing teachers. "An Apple for the Teacher" is just one of several articles to appear in April in the increasingly helpful and widely read IDEA NOTEBOOK.

#### **JUDAISM TODAY AND THE MESSIANIC HOPE**

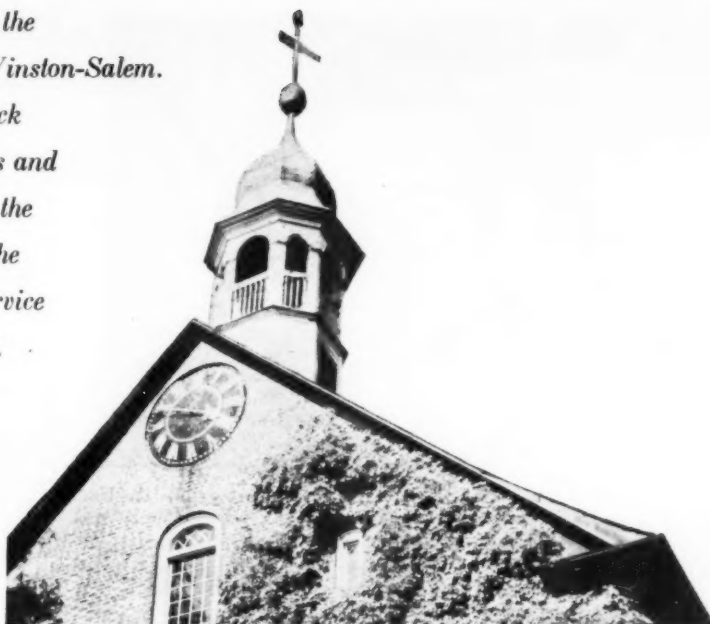
How does contemporary Judaism regard the Messianic hope? This is one of the absorbing questions taken up by Dr. Wilbur M. Smith in April in his unique department, IN THE STUDY. Be sure to read this important article, "The Disappearance of the Messianic Hope in Contemporary Judaism" next month.



*Easter dawns quietly over the  
North Carolina hills near Winston-Salem.  
Between six and seven o'clock  
railroads quiet their whistles and  
planes remain grounded as the  
Moravian Church affirms the  
resurrection in a sunrise service  
more than two centuries old.*

# Easter at

## WINSTON-SALEM



*By C. B. Nordland*

**W**E can feel it—an indescribable something that seems to charge the very atmosphere as our car follows the highway through the North Carolina hills.

Perhaps it is partly because my wife has been reading aloud the events of Passion Week from the Gospels as we drive towards the "Easter City." But it is more than that. This is the Thursday before Easter and we are about to enter Winston-Salem which, for one week each year, devotes itself to commemorating the death and resurrection of our Lord. Already we are looking ahead to the impressive communion service, the Friday evening love-feast and the sunrise service with its procession to the graveyard which make Easter as observed by the Moravian Church a never-to-be-forgotten experience.

At the very threshold of the city we see a word of greeting, "Welcome to our Easter visitors!" This is but one of many reminders that we are only two among thousands who will spend these days among the "Easter people" as the Moravians have come to be known.

✦ **THOUGHTFULLY** we recall the history of the sturdy Moravian folk who brought their Easter observance to America in their quest for religious freedom. Theirs is one of the oldest present demonstrations. Its beginnings go back hundreds of years to central Europe before the Great Reformation. Many date the church from the fearless ministry of John Hus in Bohemia who, rather than deny the Bible truths he taught, gave his life at the stake in 1415.

Through the centuries the Moravian faith has continued warm and steadfast despite periods of bitter persecution. It is easy, therefore, to understand the devotion which in 1732 prompted a group of younger Moravian men to gather at the church graveyard before dawn on Easter, there to sing appropriate hymns and to meditate on the great fact of Christ's death and resurrection.

Others in that old world Moravian congregation immediately sensed the fitness of such an observance, and in subsequent years the practice quickly spread until an early morning service, concluding in "God's Acre" as the church graveyard

was called, became an annual occurrence. Moravian settlers brought the custom to Salem (now Winston-Salem) before the American Revolution. Thus the Easter observances we have come to see have been repeated each year in this section since 1773.

✦ **TODAY** we find the city vibrant with joyfulness. There is a holiday mood, yet there are overtones of reverence which can be quickly sensed. On the streets people hurry about to complete their business before week's end, and repeatedly we hear the question, "Shall I see you at the love feast?"

We go to the home which is so graciously being opened to us by one of the families of the Moravian Church. There we are greeted and made to feel welcome at once. Not only are we taken into the family circle, but we are thoughtfully supplied with the wealth of background detail so necessary to an appreciation of all we have come to see and hear.

The Moravian Church, we are reminded, is a liturgical church, but its



Playing in the 500-piece Easter band is the early ambition of many Moravian boys like this youngster trying out for band leader Austin Burke. Band member ages range from 8 to 80.



Families visit the cemetery and scrub flat stone grave markers to prepare the Moravian "God's Acre" for Easter sunrise service. Closeup shows first stone, placed in 1771.



As the reverent throng waits on the village green, Bishop Pfohl, veteran of many Easter services, emerges from the church, mounts special platform to lead traditional service.

liturgy is characterized by simplicity. Though in a sense preparation for Easter begins with the period commonly known as Lent, the coming of Palm Sunday and Passion Week brings the church to more definite preparation for the Easter sunrise service.

Passion Week in the Moravian Church is marked by three distinctive features. First there are the daily reading meetings at which are read, so far as possible, the Gospel accounts of the events occurring on these days. On Sunday evening the record of the triumphal entry is read; on Monday the parables of final things; on Tuesday, the rebuking of hypocrisy; on Wednesday, the last passover; on Thursday afternoon, Jesus' parting words and His experience in Gethsemane. On Friday morning the record of Jesus' trial as He stood in the place of judgment is read. This is followed in the afternoon by the account of the crucifixion and in the evening by the sorrowful story of His burial in the tomb.

A second distinctive feature of Passion Week is the communion service held on Thursday evening. All who can, attend this service. The third distinctive feature is the love feast, held in connection with the Friday evening service and repeated on Saturday afternoon for those who were unable to attend the night before.

♦ We have arrived in time to take part in the Maundy Thursday communion service, and for this we go to the Home Church in Old Salem. Though Moravian churches dot the community, our hostess explains, this church in the older portion of Winston-Salem is the center for the week's observances. There amid surroundings of simplicity and dignity we join with our new friends in the memorial our Lord Himself instituted, remembering His death "till he come."

Afterwards we are thoughtful as we make our way to our Winston-Salem home. Two sentences we have seen, quoted from the prayer of one of the presiding pastors earlier in the week, come to mind: "Help us, O Lord, to live these hours again at the foot of the cross. Help us to see again all it cost to make possible our redemption." As we go to our rest, we are already conscious that this prayer is being answered in our own lives.

♦ THE events of that terrible, yet wonderful, day of crucifixion are in our minds as we wake to Friday, and we sense that this is true of those about us, too. At the reading meetings in the morning and afternoon we join with hundreds of others in listening to the Scripture's poignantly simple description of our Lord's trial and crucifixion.

In the evening we again make our way to the Home Church for the final reading of the week and for the Love Feast. We take our places in the church which is already filled to overflowing, though it is still an hour before the service.

By CBS radio worshipers around the world follow the entire Winston-Salem service, from the beginning at the Home Church in Old Salem to the chorale ending in "God's Acre"

At the appointed time the choir files in and the bishop and pastor take their places behind a table covered with a snowy white cloth. Briefly the events of Passion Week are reviewed after which the pastor prays and the choir sings.

Now at the side of the church a door swings open and twenty white-clad women move with reverent decorum into the auditorium, carrying large baskets of specially baked love-feast buns. These they distribute to the congregation so quickly and quietly we are scarcely conscious of any movement. The distribution finished, the procession in white passes out through the door it had entered to be replaced by an equal number of men carrying trays of straight white mugs filled with steaming coffee.

As the choir continues to sing, the love-feast is eaten. Then, as the congregation takes up the singing, the empty cups are collected. Soon the benediction is pronounced and the service is over. The church, however, empties slowly. Friend greets friend and stranger alike. This is a time of friendliness and fellowship.

♦ SATURDAY is a busy day for our Moravian friends. Everything must be in readiness for tomorrow. Throughout the week they have been visiting the cemetery with scrub brush, scouring powder and pails. Now in the slanting rays of the setting sun each simple flat white marble grave marker in "God's Acre" is shining bright.

No flowers are planted in the cemetery, but for this occasion, beautiful bouquets of flowers are lovingly placed at the graves. When tomorrow dawns, the early morning worshipers will be

surrounded by a sea of flowers.

As evening comes we again make our way to Old Salem and the Home Church for the great Sabbath meeting. Tonight the combined choir representing Moravian churches and chapels throughout the Winston-Salem area present DuBois' magnificent cantata, "Seven Last Words of Christ." Again our hearts are gripped by the solemn events recalled as choir and orchestra speak their language of music.

Music, we notice plays an important part in all the services of Passion Week. To us as visitors, perhaps more than to those who make up the membership of the Moravian Churches, the music, as much as the reading of the Gospel narratives, speaks of the heartbreak and suffering of the Son of God. Much of the music sung from Palm Sunday through Good Friday seems to be written in a minor key. With the dawn of Easter, however, all this will change and church bells and musical instruments will peal forth the triumphant notes of Easter hymns.

♦ It has been a busy week. We are tired as, near midnight, we make our way to the home of our hostess. But hardly anyone in Winston-Salem expects to sleep much tonight, we understand. The streets are alive with cars and buses. Throughout the night people will be pouring into the city from surrounding communities for the sunrise service. Friend is calling to friend as if it were day.

We set our alarm for 3:30 A.M. and try to rest, but sleep is fitful. We are conscious of steps as musicians hurry to the Home Church where more than five hundred members of the band are as-

sembling. Soon they will be traveling to all parts of the city in small groups, pausing at intervals to play hymns and to sound the summons, "Sleepers, Awake!" Almost before we know it, music is drifting in to us from all directions, and it is a thrilling sound.

It is nearly 4:00 A.M. when we leave our Salem home for the church where we have been invited to join the returning musicians for breakfast. They are tired and hungry, but in a few moments are sitting down to fruit juice, ham and eggs, the traditional Moravian coffee cake and coffee. Soon, fatigue forgotten, they are again preparing to lead the assembled people as they sing the triumphant strains of the Easter hymns.

Now it is 5:30 and we join the crowd which has been assembling while we have been eating breakfast. It is still dark, but more than 30,000 men, women and children stand at rapt attention on the greens of the square facing toward the church. Quietly they await the beginning of the Easter service.

We are impressed with the orderliness of this assembled multitude. True, there are uniformed officers here and there, and we know that soon nearly seven hundred ushers will be taking assigned places on the narrow streets for the march to "God's Acre," but there seems little for them to do.

There is little talking, and when someone speaks it is a whispered word and quickly ended so attention may again be turned to the arched entrance and closed doors of the Church.

♦ Now it is almost dawn. The sky has begun to gray. In spite of the hugeness [Continued on page 58]

Easter sunrise service concludes in floral-decked "God's Acre," short half-mile down the avenue. Photos by Frank Jones, Winston-Salem Journal







The younger brother Phil Saint remembers—as artist Phil has sketched him.

*What goes into the  
early life of a young man  
who slowly, steadily  
moves out on the  
course of self-sacrifice  
to at last become  
a martyr? From  
an overflowing heart  
there comes this  
pen portrait of—*

The article which follows was written in San Jose, Costa Rica, only a few hours after Nathaniel Saint's body had been found, with the heart fatally pierced by an Auca Indian lance. Woven into the lance was a page from a New Testament which he had previously dropped to the tribe from the air. The author, Phil Saint, artist-evangelist, was recently called to South America as a missionary.—The Editors

**Y**EARs ago a high school boy bought an old model T Ford from a classmate for \$25.00. Filled with youthful enthusiasm he piled a number of his younger brothers in the ancient car and went for a trial run up a country road. A storm came up suddenly and the large canvas top caught a gust of wind. In an instant two of the wheels dropped into the ditch, the car turned up the bank and dropped over on its side with a terrific crash in the middle of the road.

The terrified teen-age driver picked up one brother after another. The last one was lying face down under the fender, his nose and upper lip swollen like a balloon and bleeding profusely. Otherwise he was unhurt. He was a little fellow, not more than five years of age, with pure blond hair, light blue eyes and rosy cheeks. I remember him well, for he was my brother, Nate, and I was the driver of the car.

As Nate grew up, some called him "Whitey," others knew him as "Kelly,"

and many people used "Nate" or "Thany." To his wife and three small children he was simply "Daddy." But I called him "my kid brother," because I was eleven when he was born on August 31, 1923.

And now his spirit is in the presence of the Saviour he loves, and his body lies with the bodies of his four missionary companions in a lonely spot along a jungle river in the little known interior region of Ecuador, South America.

What sort of boy was it that one day became a bush plane pilot for God? Why did he leave the comforts and the security of modern civilization to risk death daily, flying over the implacable forests of the Amazon Valley? Was he a wild harum-scarum adventurer? Was he one of those strange misfits who sooner or later find themselves in some far outpost of the white man's world?

♦ To find the answer to these and other questions that come crowding to our minds, we must go back to childhood days, back to godly parents who worked almost beyond the limit of human endurance to feed and clothe a brood of

seven boys and one girl. We must somehow visualize a mother and dad who taught their children out of the old family Bible, who faithfully took their children to the little country church, who prayed over them, and at times wept over them, but who never gave up the fight to keep them from the power of the evil one and lead them into the will of God.

At times church seemed dull to the line of youngsters in the second row on the right. At times it was a problem to maintain the family altar, but our parents, with all the weaknesses that parents are heir to, prayed into the lives of their children a living faith in Christ.

There was seldom a time when there was no sickness in our home. There were weeks when measles and chicken pox went from one to the other. Dad was an invalid for a number of years, unable to hold down a steady job. Clothes were patched and handed down from one to the other. Poverty often stalked the family.

But miraculously all of us grew to maturity. How could we know that next to Ben, the youngest, our first casualty

## MY KID

By PHIL SAINT





Nate and Marjorie Saint with two of their three children. For them, no real vacations . . .

## MY BROTHER, NATE

would be Nate? How could we know that our first burial plot would be thousands of miles from the little country town of Huntingdon Valley, Pa., where we grew up?

♦ As a small child, Nate was such a beautiful boy that women would stop mother on the street to exclaim at his flawless complexion and the perfection of his features. He became so bashful, as a result, that he would often hide under a bed or in a closet when visitors came to our home. As a lad he was no doubt as mischievous as any of us, but one of the characteristics of his boyhood was his hatred of anything mean or sordid. Even as a child he took his stand as a little Christian soldier.

By the time Nate reached high school he was a lanky, angular lad with a wide forehead, generous nose, a ready smile, and a face usually deeply tanned and rugged. His shyness never quite left him; and though he was not talkative, he was even then beginning to show a boldness for Christ that would later find its full fruition in his giving his life for Christ in an all-out effort to reach savage tribes with the gospel.

In his high school days, when some of the other church young people were

meekly falling in line with the program of dancing and worldly amusements, Nate refused to compromise. In fact he suffered the ridicule linked with being sent to the principal's office rather than lower his standards.

From taking clocks apart and tinkering with old jalopies it was an easy step to small training planes and flying lessons. Planes became as much a part of him as his two capable hands, or the mop of hair on his head which at times earned him the nickname "Whitey."

From his earliest flying years, his ingenuity and precision became legendary. He was never one to take chances, or to endanger lives. Methodical and meticulous in everything, he gained wide experience in handling small aircraft.

♦ THEN came the war. Washed out on his physical, he turned from being an Air Force pilot to the relatively prosaic task of working on motors.

Perhaps there were few among the hundreds who worked in the great aircraft shops who had even the faintest idea that the genial, philosophical mechanic was even then being prepared of God to blaze a trail in missionary aviation, one that will thrill and challenge Christian youth as long as time shall



Technique of lowering bucket (here with telephone) from a plane was developed by Saint and used to contact Aucas. MAF photo

last. There was nothing of the bold swashbuckling bravado about my brother. But while others were frivolous and care-free, he was quietly moving out for God.

For a while he went to college at Wheaton, but so great was the burden he carried, and so clear the call of the Holy Spirit, that he "graduated" to the mission field, not waiting for a diploma.

♦ FROM here on to Sunday, January 8, the trail is clearer and the focus is sharper. Most of those who are con-

[Continued on page 56]

The above article is one of several features in this issue relating to the recent martyrdom of the five missionaries to the Aucas Indians in Ecuador. A detailed report of the circumstances, with additional pictures, will be found on page 28 with news and editorial references appearing on page 5 and page 12.



*For some the gate  
from faith  
to knowledge opens  
a little at a time.*

*For others God swings it wide in a moment.*

*For all the Word is plain:*

*"Come, let us REASON together."*

## By GEORGE A. BROWN

**O**F all the declarations of faith found in the Bible none is more remarkable than that which is given by the patriarch Job, recorded in the book of Job 19:25-27: "I know that my Redeemer liveth."

This statement of faith is startling not only for what it says—the depth of understanding, the keenness of insight, the sheer weight and impact of the revelation—but for the fact that it was given so very long ago.

The book of Job is considered by many scholars to be the oldest of all the books of the Bible. Job must have lived as many years before Christ as we today live after Christ. Before Israel was a nation, before the exodus, before the call of Moses, Job pastured his flocks in the land of Uz.

And yet, even in that ancient day, Job's faith and hope, like ours, were centered in a personal Redeemer. He had been smitten of Satan, stripped of every earthly possession; he had suffered the loss of children and health, and been stung repeatedly by the caustic criticisms of so-called friends. Now, from the midst of his despair he is transported for one wonderful moment into the heavenlies, and like Peter in the days of our Lord he receives from God the truth contained in the words, "I know that my Redeemer liveth."

Mark the note of certainty, of assurance, that sounds out so clearly in this glorious confession of faith. He is not guessing about these things. It is not a matter of supposition, of wishful thinking, or merely the expression of a fond desire. On the contrary Job is so fully persuaded in his own mind about these things that he can and does say in words of positive assurance, "I know . . ."

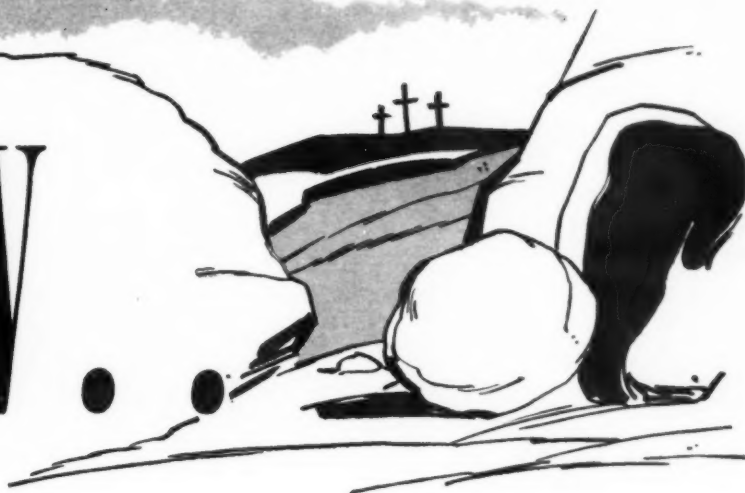
Such absolute certainty is the privilege and duty of every Christian, for it is simply taking God at His Word, believing what He says because He says it. It is not presumption on our part to say "I know" when it comes to a matter of divine revelation. It is simply exercising and expressing our faith in God.

In the light and by the authority of God's own Word, what reasons are there for *knowing* that "my Redeemer liveth"?

✦ In the first place, I know that the Lord Jesus Christ lives because He said repeatedly that He would rise again the third day after His crucifixion and death.

His first recorded announcement of His resurrection is in John 2, where Jesus says, "Destroy this temple, and in three days I will raise it up." He was speaking of "the temple of his body" (John 2:18-22). Again, in Matthew 12:40, Jesus declares, "For as Jonah was three days and three nights in the belly of the whale (sea-monster, A.S.V. footnote), so shall the Son of man be three days and three nights in the heart of the earth." And in Matthew 16:21 we read that "From that

# KNOW.



time forth began Jesus to show unto his disciples how he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Mark 8:31; 9:31; Luke 9:22).

The disciples evidently forgot all about this prediction of our Lord (or did not believe it), but his enemies remembered what He had said and did their utmost to prevent its fulfillment by making the sepulchre as "sure" as they could (Matt. 27:62-66).

We should note that the angels who appeared to the women at the tomb called their attention to what Jesus had said about His resurrection (Matt. 28:1-7, note the words, "as he said," v. 6; Luke 24:1-7, and, "how he spake unto you," v. 6).

To my way of thinking, the very fact that Jesus said that He would rise from the dead the third day after His crucifixion and death, is proof positive that He did. Our Lord never uttered words of a prophetic character that were not (or that shall not be) fulfilled in their time. So that if I had no other ground for believing and knowing that "my Redeemer liveth" except His plain, repeated assurance that He would rise from the dead I would believe that He did.

✦ AGAIN, the empty tomb on the morning of the third day testifies to the fact that He rose from the dead, even "as he said."

In view of His words to His disciples beforehand they should have realized this at once, but, as we have said, they either forgot them or did not believe them; hence their first wonderment and perplexity.

The story invented by the chief priests and elders to account for the empty tomb—which was first told by the soldiers who had been guarding it, and was later "commonly reported among the Jews"—falls apart of itself. For the disciples were not looking for Jesus to rise from the dead. And they were so overcome by fear that they would not have even dreamed of attempting to steal the body of Jesus from its resting place, even if they had wanted to. Nor would they be guilty of practicing such deception as they were charged with by their false accusers.

More than all, this trumped up story was based upon something that was supposed to have occurred, when the "witnesses" were by their own confession asleep (Matt. 28:11-15). Modern unbelief is still at this same business of "handling the word of God deceitfully," but the solid rock of the Holy Scriptures stands unmoved.

And so the empty tomb on the morning of the third day testifies to the fact of our Lord's resurrection, proclaims that He lives, and again bears witness that He is absolutely truthful; yes, He is "the Truth." Thus our faith rests upon

a crucified and risen Redeemer.

✦ The testimony of competent and credible witnesses likewise assures me that "my Redeemer liveth."

There are three classes of witnesses to the resurrection of Christ. First, we have our Lord Himself. Then, we have the angels. Finally, we have men. And there are two classes of men—our Lord's friends and His enemies. The testimony of the latter is of an indirect and unwilling nature; and though it is by no means needed to establish the certainty that Jesus lives, still it is of value.

But let us confine ourselves to the testimony of our Lord's disciples. There are five outstanding witnesses whose writings form a part of the Bible; namely, Matthew, Mark, Luke, John and Paul. By a comparison of their records we find that Jesus "shewed himself alive after his passion" and before His ascension no less than ten times.

These appearances were as follows: (1) To Mary Magdalene, John 20:11-18; (2) To the other women, Matthew 28:8-10; (3) To Peter, Luke 24:34; (4) To the two on the way to Emmaus, Luke 24:13-35; (5) To the ten in the upper room the evening of the resurrection, John 20:19-23; (6) To the eleven at the same place a week later, John 24-29; (7) To the seven by the sea of Galilee, John 21:1-25; (8) To the eleven disciples in Galilee on "a mountain where Jesus had appointed them" Matt. 28:16-20, and to "above five hundred brethren at once," I Corinthians 15:6; (9) To James, I Cor. 15:7; (10) To the eleven at His ascension on the mount of Olives, Acts 1:6-11.

In addition, there were three appearances of the risen and exalted Lord after His ascension to heaven: (1) to Stephen, at his martyrdom, Acts 7:54-60; (2) To Saul, at his conversion, Acts 9:1-16; (3) To John the apostle on the Isle of Patmos, Revelation 1:9-20. With such testimony from such men and women as Jesus appeared to personally, (and to some of them a number of times) I can only believe, and therefore know, that "my Redeemer liveth."

✦ The change in the disciples of Jesus finds no other satisfactory explanation except that given by His resurrection and their experience of its transforming power in their lives and character.

Think of their fear, their despair, their weakness at the time of the death and burial of our Lord, as contrasted with their boldness, their hope, their power after their assurance that He had actually risen, "as He said."

Every effect must have an adequate cause. And such a supernatural effect as that seen in the disciples must have had a supernatural cause. That supernatural cause is found in the supernatural resurrection of their crucified Lord, His super-



natural ascension into heaven, and the supernatural coming of the Holy Spirit on the day of Pentecost.

The events on that great day, with the marvelous sermon preached by the once cowardly Peter—who was now the very incarnation of holy boldness—and the conviction and conversion and confession of three thousand souls, were an open demonstration of the fact that Jesus lives and that He fulfills every word of promise to His own. (John 14:16, 17; 16:7-11; Luke 24:49; Acts 1:8; 2:32, 33).

♦ **THE** end of the Jewish Sabbath and the beginning of the Christian Lord's Day also bear witness that Jesus rose from the dead, and lives as "the head over all things to the church" (Eph. 1:22).

On this point our Seventh Day Adventist friends claim that the law of the Sabbath, particularly as it is embodied in the fourth commandment of the decalogue, still stands, and that therefore the seventh day of the week is still to be observed as the day of rest and of worship.

Seemingly they do not recognize that when Christ brought in the "new cov-

enant" the "old covenant" was done away. Nor do they recognize that from the Day of Pentecost (which came on the first day of the week), when the Church came into being, it has been the established custom of the church to set apart the first day of the week from all the other days as the one to be devoted to God's special worship and service (Acts 20:27; I Cor. 16:2; Rev. 1:10).

♦ **THE** living Church—which is Christ's Body, His Bride, His Building, His great spiritual Brotherhood—is an assurance of the resurrected, glorified life of its Head.

This Church, the true Church, is not an organization, but an organism—a living thing. There is of course a visible, outward organization that we call the Church. We might call the organization the "professing" Church, and the organism the "possessing" Church. Christ loved and gave Himself for this "possessing" Church, and He will ultimately "present it to himself a glorious church, not having spot or wrinkle or any such thing . . . holy and without blemish" (Eph. 5:25-27).

This "possessing" Church is in the

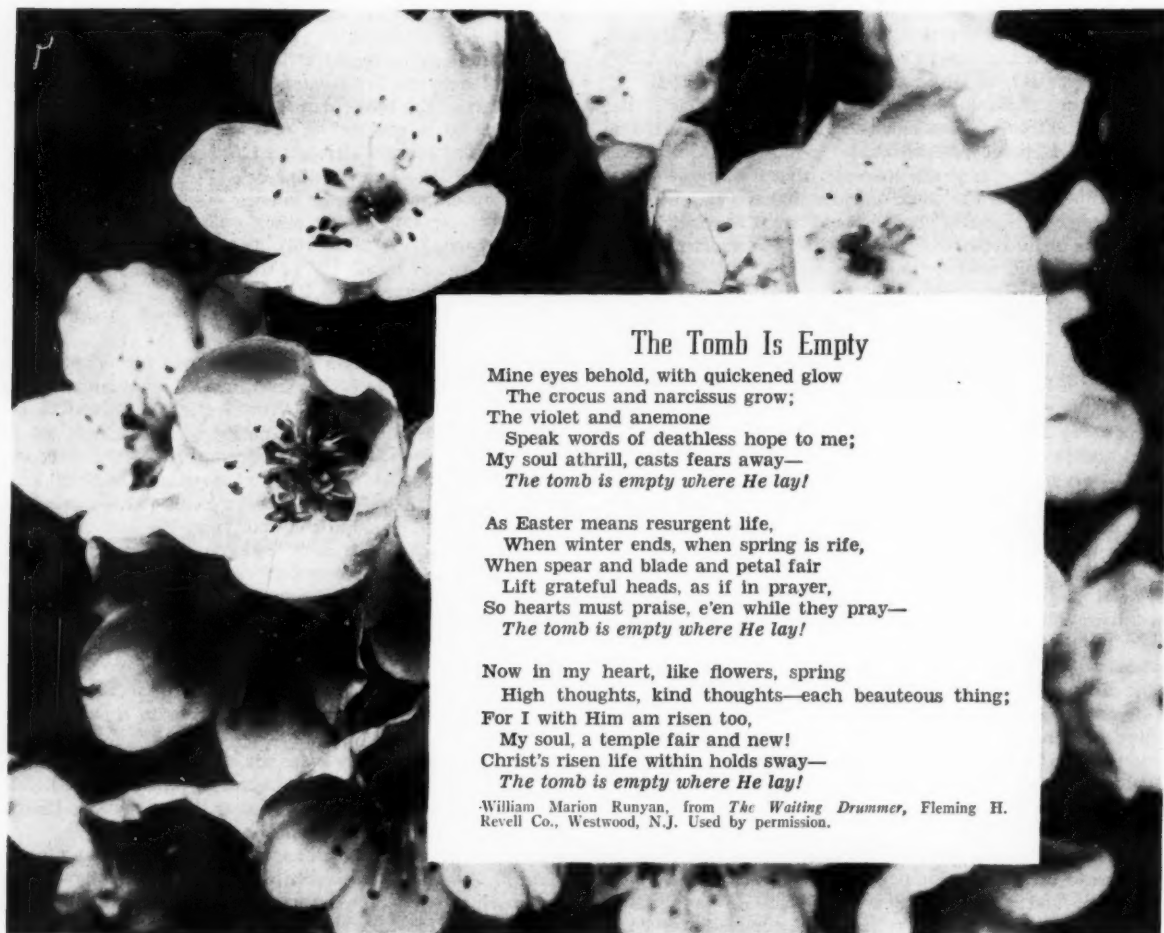
world—living, growing, serving, fulfilling its divinely appointed mission. Manifestly it is not of the world, for it has been opposed by the world since its beginning at Pentecost. And yet it has not only maintained its existence for nearly twenty centuries, but it has spread throughout the habitable globe.

What is the secret of its continued life and power? There is only one answer. The Church of Jesus Christ has but one source of supply, and that is His own life, continuously communicated by Him through His Holy Spirit. And so His promise is fulfilled: "Because I live ye shall live also" (John 14:19).

♦ **FINALLY**, I know that my Redeemer lives because He lives in me. My own personal experience of spiritual life is the ultimate ground on which I rest my assurance that Jesus lives.

Without this element of personal possession, all my knowledge, all my faith is of no avail. For what value is it to know that Jesus lives, in the sense of only apprehending it intellectually, and not to know that He lives *in me*? I must be able to say with Paul: "Christ liveth in me:

[Continued on page 61]



### The Tomb Is Empty

Mine eyes behold, with quickened glow  
The crocus and narcissus grow;  
The violet and anemone  
Speak words of deathless hope to me;  
My soul athrill, casts fears away—  
*The tomb is empty where He lay!*

As Easter means resurgent life,  
When winter ends, when spring is rife,  
When spear and blade and petal fair  
Lift grateful heads, as if in prayer,  
So hearts must praise, e'en while they pray—  
*The tomb is empty where He lay!*

Now in my heart, like flowers, spring  
High thoughts, kind thoughts—each beauteous thing;  
For I with Him am risen too,  
My soul, a temple fair and new!  
Christ's risen life within holds sway—  
*The tomb is empty where He lay!*

William Marion Runyan, from *The Waiting Drummer*, Fleming H. Revell Co., Westwood, N.J. Used by permission.



His college will mold his way of thinking . . .

# Why a Christian College?

By Robert H. Paine

*A Christian professor takes a long appreciative look at the institutions he once took so much for granted*



Lambert Photo

I certainly believe in Christian colleges. I graduated from one, and I have been teaching in one for the past five years. Moreover, I am a parent. But when I heard a man say recently: "Under no circumstances would I send my son or daughter to a non-Christian college or university!" I was startled.

To me a blanket statement like that was out of place. It was too broad, too extreme. Admitted, a Christian college has particular advantages over others. But certainly, I felt, there were exceptions to this rule. Nevertheless, I began to think more fully about the subject.

Now I have come to the conclusion that the man who made that statement

was right—I too will insist that my son and daughter go to a Christian college. And I want to point out how I have come to feel this way, and why I believe Christians should give greater support to Christian higher education.

♦ First let me clarify briefly what I mean by the term "Christian college," for in college education as elsewhere the word "Christian" is sometimes used rather loosely.

To some, "Christian college" is synonymous with "church college." To others, it means a college which provides religious training. But a "Christian college" as I use the term refers to qualities far more basic than these. To me, what

counts most in making a college "Christian" is the loyalty of the administration, the faculty and the student body to the teachings of Christ.

To discover this basic loyalty one may use certain tests. For example, you can study the catalogue. See whether it presents a peculiarly Christian philosophy of education, one which recognizes that the gospel of Christ is the integrating core of all truly Christian higher education. Or, if no such philosophy is presented, determine whether the school's stated objectives include those which are purely spiritual—such as the encouragement to spiritual growth, and a challenge to lead men to a personal acceptance of Jesus Christ as Saviour and Lord.

If such objectives as these are stated then find out if facilities are provided for reaching those objectives; for example, daily chapel services with compulsory attendance, special evangelistic services during the school year, or possibly a Bible requirement among the school's general requirements.

Look also in the catalogue for a statement of faith, and a code of discipline which forbids conduct contrary to generally accepted standards of Christian behavior.

If possible, talk to former or present students. Visit the campus if you can. See if the school encourages Bible study and prayer by providing for student prayer meetings, opportunities for witnessing, and co-curricular activities that are peculiarly Christian. It doesn't take long for a child of God to discover whether another's Christianity is only skin-deep or the life expression of a truly born-again believer.

A study like this generally will reveal whether the school is dedicated to the service of the Lord, or is "Christian" in name only.

Now you can see what type of college I refer to when I use the term, "Christian college." But the main subject I wish to consider is why I feel so strongly that every young Christian should at least begin his higher education in such a school.

✦ THERE are so many aspects to this question that it is hard to answer briefly. Perhaps I can do it best by saying that I want my son and daughter to go to a school which will not only help them to attain knowledge, not only help them make a better living in the future, but one which will also help them to grow in character.

In the Sermon on the Mount Christ declares that blessedness, or true happiness, does not depend on what a man knows or what he has but on what he is. So then, it behooves me as a Christian parent to make certain that my son and daughter are provided the means whereby they may grow in Christian character, and just as in growth of any kind this means that the surroundings must be conducive to that growth.

There are many ways in which a Christian institution may do this—for instance, in the way the courses are presented. No course is taught in a vacuum. Every instructor has a philosophy of life which he must reveal to his students, directly or indirectly, in his teaching of his subject.

In teaching history, for example, the Roman Empire may be described only as a unique period in the world's history. But it may be presented at the same time as a period prepared by God for the coming of His Son and the growth of Christianity.

In the teaching of philosophy—or music, or science (where the subject of evolution must be considered), or even mathematics—certain implications must arise from the fact that the teacher is, or is not, a Christian.

One of the ways a Christian professor can be of greatest help to his students is through the influence of his personal life. A school may teach character through instruction, by encouragement, and by providing incentives; but character is probably taught most and best of all through example. Look at the writings of Paul and see how often he stressed the importance of the example he set before others (Phil. 4:9; II Thess. 3:7-9). After all, our lives speak loudest of all, far louder than anything we might say. And

I want my children to have as their examples dedicated Christian teachers, not men of the world.

Think also of the difference in guidance given by a Christian teacher through counseling, as compared with that a student would receive from a non-Christian teacher. With the basic approach to life in such sharp contrast how can the non-Christian counselor possibly give the Christian student proper direction?

Think also of the influence of dormitory life in a Christian school as compared with that of a non-Christian school. Parents sometimes worry about having a son just out of high school called into military service, fearing the influence it might have upon his Christian life. And yet, quite carefree, they will send him to a non-Christian educational institution where the influence may be quite as bad or even worse. For a college directly influences an individual in his way of thinking, something the services do not even attempt to do.

✦ As in any evaluation like this, the choices are not purely black and white. Christian institutions have some disadvantages, too. Perhaps the most outstanding of these is their lack of accreditation. Another disadvantage often mentioned is that they are too small.

Of course, a small college has definite advantages, too, such as a greater opportunity for training in leadership. The disadvantage comes if the student wants to specialize in a field which the small college cannot offer in its curriculum but which may be readily obtained at a large university.

Even where specialized training is sought, however, there is much to be said [Continued on page 84]

## "I Am the Life..."

By C. P. Stathas

**Y**ou may not believe this," said the man with the winsome smile and sparkling eyes, "but I first heard of the Saviour in an insane asylum!"

He was a stranger to me. We met at a Gideon convention in Chicago, and talked a few minutes just before entering the convention auditorium. I don't think he told me his name, but I shall never forget his story about how he found life through the resurrected Christ.

He told me he was a member of the Gideons, and was especially interested in distributing Bibles and sound gospel literature.

"You see," he continued, "it was the printed word that won me to the Lord."

I must have seemed interested, for he went on eagerly to tell about receiving a gospel tract and of how the Scripture verses on it had caused him to seek the Lord. When he said that he received

the tract while an inmate of an insane asylum, he had my full attention.

I listened carefully. He didn't remember who gave him the tract nor what it contained except for the Scripture where Jesus Christ said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25, 26).

In his sick and weary mind the words took root. For days he could think of nothing else. He read the verses over and over, trying to fathom their meaning. Before his illness he had known little or nothing about God and religion. Now he wondered.

"Who is this who calls Himself 'the resurrection and the life'?" he asked. "How can believing in Him bring life? And how can one live though he is dead?"

The questions plagued his clouded mind and he had no rest. Finding answers that satisfied was not easy, but the seed had been sown in fertile soil.

Restoration of mind came slowly for the mental patient, and it came only after long months of therapy. When at last he was released, he found Christian friends through whom came a full understanding of salvation in Him who is "the resurrection and the life."

After his decision to receive Jesus Christ as personal Saviour, he told me, his face radiant, he determined to do all that he could to distribute the Word of God, and to help others find the new life in the Lord Jesus Christ.

We both entered the auditorium. Just as we were about to part, he turned and whispered: "And you know, if God can save a crazy man like me, He can save anyone!"



In a world where men are locked in  
a ceaseless struggle for "rights,"

One will come whose rights have been validated  
for all eternity.

# THE CROWN RIGHTS OF THE CRUCIFIED

By William Culbertson

At the cross of Calvary our blessed Lord purchased for Himself His crown rights—the rights to a redeemed people, a redeemed creation, and an unquestioned sovereignty.

This third right, the right of our Lord Jesus Christ to be the unquestioned sovereign Ruler of the universe rests upon three considerations. First of all, He has a right to rule because He is God. Second, He has a right to rule because He is the son of David. And third, He has a right to rule because He is the crucified Lord of heaven.

In the Word of God these three themes are played over and over again until, mingling and swelling, they break at last into a heavenly chorus in which all unite to crown Him Lord of all (Rev. 19:16): "And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

† Let us look first at some scriptures which deal with our blessed Lord's right to rule *because He is God*. Reading from the American Standard Version, published in 1901, I turn back to the Second Psalm, the psalm that tells us of the opposition of men, but which tells also of the certainty of God's ultimate triumph.

You know the scene. Nations are raging, peoples are meditating, kings of the earth have set themselves, rulers are taking counsel together against Jehovah, and against His Anointed. And all their schemes, all their imaginations are directed to one end: "Let us break their bonds asunder, and cast away their cords from us." God dethroned, the Anointed of the Lord taken from His place of sov-

ereignty—that is their purpose.

But what does God say? Look at verse 6: "Yet I have set my king upon my holy hill of Zion." Whatever men say, however unruly the nations are, however hateful and antagonistic they may be, God says, "I have set my king." In the purposes of God it is as though He had already reigned in the millennium.

Now listen to the Lord Jesus as He speaks to His Father, verse 7: "I will tell of the decree." You see, there is a decree involved here, and God the Father has made it. The Lord Jesus says: "I will tell of the decree: Jehovah said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. [Remember, it is God the Son who is speaking, and He is telling us what God the Father said to Him.] Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Why? Because He is God's Son. Inherent in His royalty, inherent in His dignity, is the right to rule. God has given Him that right, and there is no question about it. It is signed, and sealed, and finished.

And this passage does not stand alone. In the Forty-fifth Psalm, at verse 6,—and what a powerfully moving verse this is!—we read: "Thy throne, O God, is for-

ever and ever: a scepter of equity is the scepter of Thy Kingdom. Thou hast loved righteousness, and hatest wickedness: Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

"Thy throne . . . is forever." Whose throne? God's throne. "Thy throne, O God, is forever." But let me ask you, which Person of the holy and blessed Trinity is addressed in this verse? We are not left to our own ingenuity. This is not something for which we have to make up our own answer.

Turn to the first chapter of Hebrews, where is contrasted the regal, high exalted sovereignty of the Lord Jesus with the position of the angels. The writer of the Epistle to the Hebrews, led of the Holy Ghost, went back to that forty-fifth psalm and quoted the very same verse I have read. Look at it—Hebrews 1:8, "But of the Son he saith"—there it is—". . . of the Son he saith, Thy throne, O God, is forever and ever."

Those of you who do not believe that the Bible says the Lord Jesus is God, what are you going to do with that verse? "Of the Son he saith, Thy throne, O God, is forever and ever." And why is it forever? Because He is God, the everlasting Son of the Father.

Let us look again in the Old Testament. (This Old Testament is a remark-

[Continued on page 41]

"The Crown Rights of the Crucified" has been abridged from a chapter in the new book, *Understanding the Times* (Zondervan Publishing House, Grand Rapids, \$3.00). This volume is a compilation of outstanding prophetic messages presented in New York City last November at the International Congress on Prophecy, held under sponsorship of the American Association for Jewish Evangelism.



# Basics of a C

By Ruth Elliott Narramore

**M**usic has always been an integral part of worship. Today in most evangelical churches music and message represent the core of the service. Yet many will agree that we need to clarify our thinking as to just what role our church music should assume. Are we in a "musical rut," applying the same pattern that churches have accepted for years simply because we are following the lines of least resistance? Can we justify the type of music program we have?

This article is intended to challenge ministers, music directors, music committees and church musicians to consider basic philosophy regarding music in our evangelical churches. Here are several points which I believe might well be given thought.

1. *The music director, organist and other musical leaders should provide definite spiritual inspiration to the church.* It is doubtful that the Lord can work effectively through church leaders who do not maintain a high level of spirituality. Yet, in how many churches are these musical leaders very weak, immature Christians and in some instances they may not have been born again!

Such leaders may know music, but they can't have the vision of using it for the glory of the Lord. No wonder the choir is often referred to as the "war department." Only if the leaders of an organization are spiritual can you expect the members of that organization to be spiritually minded. It is just as important to have a consecrated music director as it is to have a deacon or Sunday school superintendent with those qualifications. Either a music director contributes to the spiritual ministry of the church or he detracts. Unfortunately many churches have suffered severely because of carnal leadership in this regard.

2. *It is my opinion that in evangelical churches every musical selection, as far as possible, should carry a scriptural text or gospel words.* The primary objective is to proclaim a message, and if the text of a song is meaningless, then the music has been in vain. Choosing music which meets this requirement demands a little more discrimination, especially in the choice of anthems, but there are many fine musical selections that have suitable words for evangelical churches.

3. *An excellent music program should develop the talent of those who attend the church.* When a church constantly uses guest artists, thereby replacing its own local talent, the music program rests on a very unsolid foundation. People who can do like to be doing, and musicians are no exception. If talented people are not used in their own church, there is a strong possibility they will help out somewhere else. In due time, they will go where they can use their abilities. Developing local talent, however, does not mean that others cannot be used. Musicians resent too many outsiders, but they appreciate guest artists occasionally if they are also used themselves.

Keep in mind the fact that fine musicians do not blossom forth suddenly. They are the products of talent plus years of training, coaching and experience. The wise music director is constantly on the alert for undeveloped talent—those with natural endowments who may lack confidence and experience or who need coaching. By working wisely, patiently and encouragingly with this potential material one may develop fine church musicians who will be as dependable as they are musical. Such people are invaluable in church music. Programs are not built around "prima donnas" but good, steady workers

# a Church Music Program

*Is your church music program what you really want and need—or just what custom and accepted patterns have made it?*



Devaney photo

who will be faithful and willing to do whatever is needed.

4. *Comprehensive music programs do not emerge full-grown; rather they are developed throughout the year.* Many times quartets and sextets eventually become the nucleus of a good choir. One doesn't start with a large church orchestra but first works with brass quartets, string ensembles, woodwind trios, and many other combinations. When a member of these smaller groups have worked together, it is not a difficult task to combine them into something larger and finer. But this takes time and effort. The rewards, however, are multiple as one realizes the blessings in store for both the musicians and the congregation.

5. *A truly good music program should do more than provide fairly good music throughout the year with great emphasis at the Christmas and Easter seasons.* As in a minister's sermons, one does not expect mediocrity throughout the year, blossoming forth in great eloquence only on special events. Similarly, the music program should be at its best each Sunday of the year, maintaining the same high level of performance at special seasons. The Lord's blessing is not limited to two or three Sundays a year. Thus, a good slogan for the musicians of a church might be "This is the most important Sunday of the year!"

6. *The music program should meet the needs of the local church rather than attempting to emulate some particular program which is designed to fulfill the requirements of another church.* The choir from one church may be able to sing difficult anthems while another choir would have to struggle through them. Choirs should not attempt to perform selections beyond their capability just because some other group is setting a pattern. However, church music directors may well be cognizant of the very best music programs. Ideas adapted from other church groups can prove very profitable.

7. *Because musical tastes and preferences differ with each individual, one should make every effort to develop variety in*

*the music program.* Some people are definitely anthem lovers while others prefer gospel hymns. There are those who especially enjoy women's voices while others much prefer to hear men sing. Such differences in preferences stem largely from differences in musical experience and background.

Of course, there is such a thing as educating the people, but this must be done gradually. It is never accomplished by giving people a steady diet of the things they do not now enjoy. If a program is really comprehensive, it will have constant variety. There will be instrumental as well as vocal music; small groups, such as duets, trios and quartets, as well as solos or large groups; and the type of music performed will range in variety from stately anthems to joyful gospel hymns. Of course the director should always consider the appropriateness of the selection and what it contributes to the atmosphere of the service.

8. *A fine music program should enrich the Sunday meetings to the extent that many more people will regularly attend both Sunday morning and Sunday evening services.* People are always attracted to good music. Many times it is the music that first draws them to church. With an increased congregation and with a larger choir, the amount of tithes and offerings will also increase. Churches who hesitate to invest in a fine, comprehensive music program should realize that such a program will not only pay spiritually but that it will more than pay for itself financially.

9. *The old concept of paid soloists from outside who sing only at the Sunday morning service probably deserves little place in an effective musical program of a progressive, evangelical church.* While there are no doubt numerous exceptions, paid soloists tend to be commercial in their outlook with little real interest in the church. My personal conviction is that if a church remunerates its musicians, it should retain staff musicians who are in spiritual harmony with the church membership and who will work wholeheartedly in the church program. Their responsibilities would undoubtedly be multiple but a primary requisite would be musicianship coupled with the ability to faithfully fit into the musical programs of both Sunday services and the other meetings throughout the year.

Such staff musicians might be [Continued on page 46]



# The *Life* of Fellowship and Fruitfulness

By H. G. MACKAY

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## Conclusion: The Divine Message for the Times

I John 5:20, 21

*For all of today's practical needs and doctrinal dangers  
there's a sure word found in an old and priceless letter*

**T**HE apostle John wrote this message for the times in which he lived—and for all times. Those were difficult, dangerous times near the close of the first century of the Christian era. It was possibly about sixty years since Pentecost had witnessed the descent of the Holy Spirit and the formation of the Church. Almost certainly all the other apostles had ended their earthly labors and entered their heavenly rest. The enemies of the faith were bolder and more numerous than ever, particularly those who professed to accept some of the tenets of Christianity, but vigorously denied others.

This could not fail to create confusion in the minds of many of the believers, and there was need for a message of certainty, of assurance, of knowledge. As always, the attack of the enemy was centered on Christ, His perfect humanity, His absolute deity. And this made necessary a clear restatement of His person.

To know about Him was good, but the need of the hour was to be *in Him*, and so to *abide* in Him as to receive power over the subtle dangers of the day. The apostle must meet the practical needs of the Christians as well as expose the doctrinal dangers.

And so before bidding farewell to his readers the inspired writer will summarize his instruction and restate his message. This he does in the closing verses of the letter, reminding those first century readers—and us today—of the salient features of the message he had brought them from the Lord.

### I

The message was one, first of all, of *certainty*: "We know," he says. He had said it almost forty times before in this brief letter. In John's day there were those who claimed a superior knowledge of spiritual things. We call them "gnostics," for they were the "know-it-alls." And while they paraded this knowledge as an advance on the truth of Christ and His apostles, actually it was nothing more than mere speculation, vagaries of minds that were unwilling to accept the true revelation of God.

But John says, "We know." So positive is the message of this epistle that it has been called, "Written Assurance." His Gospel had been written that we might have eternal life (John 20:31); his epistle is written that we might know that we have this life (I John 5:13).

How necessary is this message of certainty and assurance today, when speculations abound and uncertainties assail so many minds and hearts!

*If all the "shalls" in Scripture meant "perhaps"  
And all the "haths" meant simply, "hope to have,"  
And all the "ares" depended on an "if,"  
I well might doubt.*

*But since our gracious God means what He says,*

*And cannot lie,*

*I trust His faithful Word,*

*And know that I*

*Shall dwell throughout eternity with Him*

*Whose love led Him*

*For me to die.*

### II

The divine message was also a message of the *incarnation* of Christ: "We know that the Son of God is come." John has written much concerning the One who was and is the eternal Son who "came" into the world. Note, it was the *Son* who came into the world. Not a mere man, a Jesus upon whom the Christ came and from whom the Christ went, as the gnostics taught.

Nor was it one who became Son in incarnation, as some still erroneously declare. It was the eternal Word become flesh (John 1:1, 14). John had begun with this great truth and He would end with it also, noting in between that this is the distinguishing mark of the Spirit of God in contrast to the spirit of antichrist (4:2, 3).

### III

The divine message was a message of *knowledge*: "The Son of God is come, and hath given us an understanding, that we may know him that is true." The coming into the world of the Eternal Son had brought a full revelation of the invisible God (John 1:18). In Christ we come to an understanding of God otherwise unobtainable. There is a partial revelation of God to be seen in creation, in providence, and in the working out of God's purposes in human history. But only through Christ can a full knowledge of the true God be obtained. To know Him is the greatest, highest, most sublime privilege accorded man, and this knowledge has been made possible through the coming of the Son.

*In His words He told out the mind of God.*

*In His works He told out the power of God.*

*In His compassion He told out the love of God.*

*In His dealings He told out the grace of God.*

*In His character He told out the holiness of God.*

*In His death He told out the righteous love of God.*

*In His resurrection He told out the energy of God.*

Moody Monthly

#### IV

The divine message was one of *abiding*: "We are in him that is true." John emphasizes our dwelling in God and His dwelling in us. We have been brought into this wonderful position as branches in the vine (John 15). It is now our responsibility and privilege to abide in Him in conscious communion and fellowship.

At least ten times John writes of abiding or "dwelling" in Him, and unfolds the way to such a place and condition of abiding. Wondrous grace has given us a place in Him. To "abide" is simply "to remain." So, to abide in Christ is to remain in the conscious knowledge, appropriation and enjoyment of our union with Him. Abiding in Him, His life will flow through us in a life of fellowship, fruitfulness and obedience.

#### V

The divine message was a message of the *deity of Christ*: "In His Son Jesus Christ. This is the true God." Heretics then and now would deny to Jesus Christ absolute deity; they would question His eternal equality with the Father. John revels in it; it is his pre-eminent and predominant theme. In the opening sentence of his Gospel are the majestic words: "... and the Word was God." Now, as he concludes this epistle he says: "This is the true God."

How much we owe to John for his emphatic declarations concerning the deity of our Lord Jesus Christ! How clearly and convincingly he turns aside every attack against the person of our blessed Lord, and reassures our hearts that the One in whom we have trusted is "the true God!"

#### VI

The divine message was a message of *eternal life*: "This is the true God and eternal life." This was another characteristic theme of John's writings. Paul in his writings emphasizes the change of *position* we enjoy through God's salvation—from condemnation to justification, but John stresses our change of *condition*—from spiritual death to eternal life. Forty-four times in his Gospel and fourteen times in this brief epistle he employs the great word, "life."

And it is *eternal life*. Not simply a life of endless duration (although that is also blessedly true), but the nature of the life we possess by faith in Christ, the life of God—eternal life. By this life we are enabled to apprehend God and enjoy fellowship with Him. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

Once again, there is a contrast between the presentation of the subject in John's Gospel and in this First Epistle. In the Gospel it is the *possession* of eternal life that he unfolds; in the First Epistle it is the *personification*. For eternal life is a Person. "This is the true God, and eternal

life." Eternal life is embodied in Jesus Christ, the Eternal Son.

The message of John's Epistle thus forms a perfect circle; we are back where we began in the opening chapter: "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us" (1:2). How this illuminates the statement of 5:12: "He that hath the Son hath life; and he that hath not the Son of God hath not life!"

#### VII

And, finally, the divine message was one of *responsibility*: "Little children, keep yourselves from idols." To know, to understand, to possess brings solemn responsibility. In view of all that has been unfolded concerning the children in God's family, it is incumbent upon them that they keep themselves from idols.

What is an idol? It is a false god, a creation of man's imagination, a projection of human ideas as to what a Supreme Being is. All our thoughts concerning God must be guided by the reve-



### Bright Promise

MILDRED WILKIE

A worm—

Mere grub—small crawling thing,  
Whose food is dust  
Whose home is clod.

A worm a creature to make one sing?

Of faith and trust?  
Of heaven and God?

A butterfly!

Lovely, shining thing.  
Its home the rose;  
Its life the sun.

A soaring gem on jewelled wing,

This speaks of heaven  
When earth is done.

Glad hope—

Bright promise of that day  
When we, transformed,  
Before Christ stand.

Clothed in His beauty by His love.

Enrapt with His face—  
And a nail pierced hand.



lation of His Word, and more especially that revelation as given in the only begotten Son cerning the invisible God. To this One, the true God, belongs all our worship, our affection, our loyalty, and our spiritual service.

In a secondary sense, we may make an idol of almost anything. That which is perfectly proper and quite legitimate in its place can become an idol if allowed to leave that place and usurp the place that belongs to God alone. How essential that the throne of our heart be reserved

at all times and in all things for "the true God!"

#### THE STUDY OUTLINED

The Divine Message for the Times—

I John 5:20, 21

A Message of Certainty

A Message of the Incarnation

A Message of Knowledge

A Message of Abiding

A Message of the Deity of Christ

A Message of Eternal Life

A Message of Responsibility

#### YOU SHOULD KNOW . . .

. . . that Alexander Marshall, before his death had over 300 letters from converts through his tract, "God's Way of Salvation."

. . . that C. Newman Hall wrote the popular tract, "Come to Jesus," which is still being printed in more than thirty languages in all parts of the world.

. . . that Jerome of Prague was used by God to lead John Huss, a Bohemian nobleman, to Christ with one of Wycliffe's gospel tracts.

. . . that Whistler's mother was called "a preacher in skirts" because she distributed tracts to the workers on the railroad between Moscow and St. Petersburg, Russia.

. . . that almost every foreign mission field in the world was opened by missionaries who first used tracts to win the heathen to Christ Jesus.

. . . that every phase of the great Protestant Reformation in Europe was preceded by an immense tract effort that almost "turned the world upside down."

. . . that almost every large religious publishing house in America today, denominational or independent, was founded on the groundwork of a former tract depot or conscientious leaflet evangelist.

. . . that the most effective gospel tracts John Wesley ever wrote were written while traveling on horseback to his Methodist evangelistic meetings.

. . . that a single gospel tract has been traced as the source of all the Bible societies in Russia, Sweden, and the neighboring countries.

. . . that the first cadet ever won to Christ at West Point Military Academy was saved through reading a tract given to him by a zealous chaplain.

. . . that a son of one of the chiefs of Burdwin, India, was converted through a single tract, and that he was instrumental in winning 1,500 natives to Christ.

—Charles T. Lampman in *Power*

"When he humbled himself . . . things went well" (II Chron. 12:12). The trees of the Lord most laden with fruit will bend lowest in humility. There is not a more fruitful spot than the valley of humility, nor a more barren one than the mountain of pride. Such graces as humility and dependence, like some flowers, thrive best in the dark. It is glorious to behold highly gifted souls, like heavily laden boughs, bowing down in humility.

—Selected

## MISSIONS

# FIVE LIVES for the AUCAS

By Harold R. Cook  
Department Editor



THE REASON: The Aucas' need is suggested by this photo of woman who left her people and was later contacted by missionaries.

THE radio crackled on. Tensely the missionaries listened to its message. This was the zero hour. The plane had made its last flight and was now set down on a sand bar, waiting. Five men were with it, five men whose wives were now eagerly trying to get every word that the radio brought.

Less than an hour away by plane! But what a world of difference that short distance made! Here at Shell Mera, Ecuador, from which the plane had taken off, there was peace and safety. Out there on the banks of the Curaray River lurked very real danger—possibly death. But someone had to take the chance. Someone, some time, had to make the first move to reach those savage men of the South American jungle with the gospel.

Had their preparation been sufficient? They had tried to take all reasonable precautions. Would the Indians understand their peaceful intentions? That first contact they had made with an Auca man and two women—would that lead others to approach them? Might they even be allowed to go visit the Auca village?

The radio message seemed reassuring. Everything was going according to plan. There had been no difficulties. They were again making a friendly contact with the Indians.

Then suddenly the radio sputtered, "Here comes another group of Aucas we haven't known before!" Hurriedly the sender promised to call again at 4:30 and signed off. Then silence.

♦ At Shell Mera the missionaries waited impatiently. What was happening on the banks of the Curaray? They could only guess. Would this meeting with the Aucas mean the long-awaited opening to one of the wildest tribes of the upper Amazon region? Did the men know enough words of the

language to make themselves understood? What would be the word at 4:30?

The appointed time passed, but the radio brought in no signal. Soon uneasiness turned to apprehension. There might be a simple explanation. Maybe the transmitter was out of order. Maybe they had gone off to the Indian village. Maybe . . . . But there was no way to make sure.

Through the long dark night they waited. But morning brought no word. The other plane took off to investigate. It wouldn't be able to land, but it could survey the situation from the air. Meantime those at Shell Mera would continue to wait—and pray. These were the Lord's messengers; they were in His care.

But it had pleased the Lord that the five men should lay down their lives for the gospel on the banks of the Curaray.

♦ SOME day, perhaps, we shall know just what took place on the beach that Sunday afternoon, January 8. Some day—but it will have to be after someone else has reached the Aucas, when someone who has learned their language can talk with those who were present and get their story. At present we can only guess. And our guesses may be wide of the mark.

When John Keenan took the second plane over the site, there was no sign of life. The Piper was still on the sand bar, but its fabric had been stripped away. On the ground nearby was a body with what appeared to be a lance through it. Not far away was another body. That was all.

The concentrated activity of the next few days was unique in one respect. It was taking place about 100 miles southeast of Quito, the capital of Ecuador. There at the capital is the pioneer missionary radio station HCJB with its powerful short-wave voice. Field director Abe VanDerPuy rushed down from

Missionary McCully and family



Nate and Marjorie Saint



Roger and Barbara Youderian

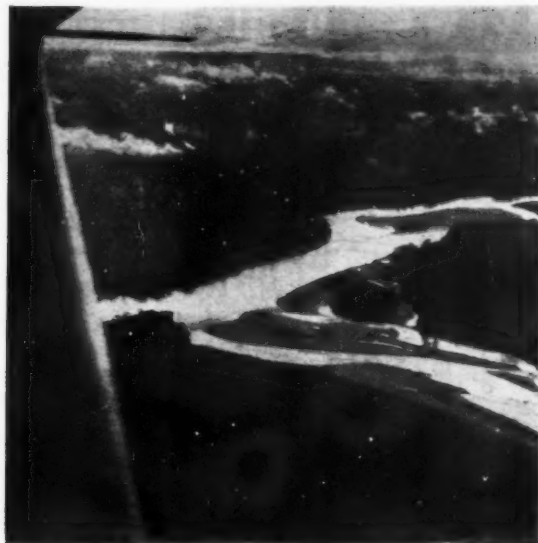


Peter Fleming





**THE HOPE:** Note the face of this Auca girl who also fled from her tribe and now shows evidence of a genuine faith in Christ.



**THE SETTING:** The effort to reach the Aucas was made in country like this. A sand bar was used for landing planes. MAF photo

the highlands to Shell Mera. Soon HCJB was relaying to the world his excellent on-the-spot reports.

People everywhere followed the search efforts with intense interest, and Christians in the homeland joined their prayers to those of the wives and other missionaries on the field. It was something new in missionary history. The jungle was brought right into the front rooms of folks at home.

♦ **MANY** joined in the effort to send in help. On Wednesday morning a search party of six missionaries started through the jungle from the nearest mission station at Arajuno, led by Frank Drown of the Gospel Missionary Union. Thirteen Ecuadorian soldiers from Shell Mera were provided as an escort, besides some friendly Indians. It was only ten minutes by air from Arajuno to the Curaray, but the trip would take two days by land.

Both Ecuadorian and American air forces gave important help. The Americans arrived the day the land party left, bringing along a helicopter. The next morning the helicopter was ready for flight as soon as the weather opened up. After contacting the land party, it went on to land on the beach.

As the party in the helicopter looked over the scene, they were horrified to find not two but four bodies! They returned the next day to meet the land party at the site, and the fifth body was discovered. Not one had been spared! Four had been killed with *chonta* wood lances, the fifth with a machete. The bodies had not been mutilated nor their personal belongings stolen. The plane, too, was relatively intact except for the stripping off of the fabric.

♦ **BACK** at Shell Mera the now widowed missionary mothers received the dreaded news. "It is amazing," reported VanDerPuy, "to see the wonderful sustaining grace that God has given to the wives of these five men. It's a revelation and a demonstration of the power of the gospel and the consolation that the Holy Spirit and our wonderful God can give. We admire them and thank God for them!"

At the request of the widows they buried the bodies where the men had died—on the banks of the Curaray. The little plane, too, has been left as a memorial of their sacrifice. On Saturday the widows were taken in an air force plane to view from the air the five crosses by the river and the nearby Auca village the men had given their lives to reach.

♦ **WHO** were these men? And what had led up to this tragic event?

The project originated in the hearts and minds of three Plymouth Brethren missionaries: Peter Fleming, 27, of Seattle, Wash.; James Elliot, 28, of Portland, Ore.; and Edward McCully, 28, of Milwaukee, Wis. All three had been commended to the work in Ecuador by American assemblies.

Stationed first at Shandia among a Quichua-speaking people, they continually looked out east toward the untouched tribes of the Curaray valley. Last spring the McCullys opened a station on the Arajuno, not far from the upper Curaray. This could serve as their advance base when the time came.

But the project would have been impossible without the support and close cooperation of the plane. This brought Nathaniel Saint, 32, of Huntingdon Valley, Pa., into the picture.

Nate had been in Ecuador longer than the others. Back in 1948, after they had made a careful survey of the needs, the Missionary Aviation Fellowship was invited by the evangelical missions to send a plane and a pilot-mechanic to serve their

## Graves of the Martyrs

J. C. MACAULAY

Graves of the martyrs by Curaray stream,  
Wrapping the brave who were true to the gleam,  
Guard the heroic and glorious dust  
Fondly committed to your silent trust.

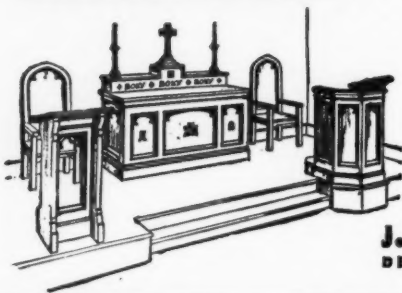
Graves of the martyrs, their bodies ye hold  
Who for the gospel were valiant and bold;  
But o'er their spirits, which never would yield  
Save to their Master, no sceptre ye wield.

Graves of the martyrs, look well to your treasure  
'Neath tropic suns marking out time's swift measure;  
Soon, at the call of the trumpet of God,  
They will escape you, and break through the sod.

Graves of the martyrs, think not in despair  
Drop we our tear, but in hope bright and fair:  
Costly the seed, but the harvest is sure—  
Souls of the Aucas, redeemed and made pure.

Graves of the martyrs, now ring out your call!  
Sound the reveille, through cottage and hall,  
Rousing the saints from their guilty delay,  
Into the thick of the glorious fray!

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work in Ecuador's eastern jungles. Nate  
Saint, who had had more than three  
years' experience in the air force, was the  
man they sent. The choice was an ex-  
cellent one.

Roger Youderian, 31, of Lansing, Mich.,  
completed the group of five. He had gone  
to Ecuador three years earlier under the  
Gospel Missionary Union, the oldest  
Protestant mission in the country. The  
jungle work of this mission is toward the  
south among the Jivaros, the celebrated  
"head-shrinkers."

According to his board, Roger had the  
makings of an excellent jungle mission-  
ary. He had already helped open a sta-  
tion among the Atshuaras, a Jivaro clan,  
and had directed the Indians in con-  
structing a landing strip.

Stricken with polio at the age of nine,  
his determined efforts won him a place  
on the basketball team before he left  
high school. He was a paratrooper in  
World War II, though he had to learn  
to land on his hip and side because his  
feet could not take the shock. It was in  
the service that he was saved and dedi-  
cated his life for missions. He joined the  
Auca party to help out.

♦ Who are the Aucas? Nobody really  
knows much about them. Those who have  
contacted them have not come back to  
tell the tale. Auca is not the name of a  
particular tribe. It is the Quichua word  
for a barbarian, an infidel, a pagan as  
contrasted to a Christianized Indian. But  
it is particularly used for a group of  
small savage tribes between the Curaray  
and the Napo rivers.

Lilo Linke, writing on Ecuador in 1954,  
says, "Nobody has ever civilized an Auca.  
His tribe remains one of the most hos-  
tile in South America." Naked savages,  
knowing nothing of firearms, they live as  
their ancestors have lived for untold cen-  
turies—in the deep recesses of the jungle,  
with their hand against every man.

For some years missionaries have  
talked about a mission to the Aucas.  
Once in recent years a party actually set  
out to find them. They went by water,  
using a balsa raft. But the Indians at-  
tacked them at a river bend where the  
current drove them close to the shore.  
No one was seriously injured but the at-  
tempt was given up.

Then this past year hopes were re-  
vived. Four Auca women had fled from  
their tribe to live among some Quichua-  
speaking Indians. From them the mis-  
sionaries were able to learn a little of the  
language. With that, and perhaps a ju-  
dicious use of the plane, they might be  
able to establish a friendly contact. It  
was worth trying.

♦ THE Aucas seldom live in permanent  
villages. But on September 29 a small  
village was sighted from the air near the  
Curaray. During the next three months  
a dozen flights were made over the vil-  
lage at intervals of about a week. Each  
time, according to the pilot's journal,  
they dropped gifts to the Indians: alu-  
minum kettles, shirts and trousers, ma-  
chetes, combs and brightly colored rib-  
bons. Saint had already developed a  
"bucket-on-a-cord" method of lowering  
things while the plane circled overhead.

The Indians not only appropriated the  
gifts. After a few times they returned

Moody Monthly

some of their own: a feather crown, some combs, a parrot, a large black bird, and some of their own food such as yuca, fish and cooked meat. They even cut down large trees around their village to make it easier to drop gifts. They built a platform about twenty feet high to make better contact and made a crude model of the plane that they put on a house roof. There seemed to be good evidence of a friendly attitude.

✦ AFTER thorough preparation, the men decided to take the decisive step of landing in Auca territory on January 3. The next day at Aranjano, Pete Fleming wrote in his diary: "Second day of the Auca project . . . Yesterday I helped as Ed, Jim and Rog were slipped down to the *playa* (beach), where they put up a tree house on the edge of it with real toil, sweat and torture from the sweatbees and tiny flies. Nate made six flights or so to get all the equipment out and they really had a day of it. The weather was perfect and God's hand was also seen in the split second timing kept up for the initial flights . . . Tomorrow will be another day of it—perhaps giving us the contact we long for. The Aucas are definitely looking for us somewhere. They may have already spotted us and are now watching us, or they may mistakenly be heading up here."

Nate Saint's report said, "Thank God for the unusually evident blessing we have seen yesterday and today. Thank God for a good team and forbid that any man should fail to praise Him. We find that we have a friendlier feeling for these fellows [Aucas] all the time. We must not let that lead us to carelessness. It is no small thing to try to bridge between the twentieth century and the stone age. God help us to take care."

Two days later the first contact came. The men were on the *playa* shouting Auca phrases they had learned to see if they could get a response. Fleming's diary says, "Suddenly from directly across the river a strong masculine voice began jabbering at Ed and immediately three Aucas stepped out into the open on the opposite bank—two women and a man."

The Aucas crossed to where the missionaries were. "The man was a young fellow of twenty or so, the girl younger, and the woman perhaps thirty or so. They were completely naked except for a G-string around the waist. They showed neither fear nor comprehension of what cameras are and some excellent shots were taken. The man was interested but not forward, completely unafraid, unembarrassed and at home."

So unafraid was the man that he had no hesitation in climbing into the plane to take a ride over the jungle to the village and back. "I guess he shouted all the way over and back and thoroughly enjoyed the trip," wrote Fleming. But the Indian seemed hesitant to invite the missionaries to visit the village.

✦ THEN came Sunday, January 8. Everything seemed ready. Every reasonable care had been taken to insure success if they could continue their contacts with the Aucas. This was no headlong plunge into the trackless wilderness. If the In-

March, 1956



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dians should prove hostile there were ways of protection and escape.

But something went wrong. What it was we have no way of knowing. But the blood of five more missionary martyrs on the sands of the Curaray has brought home to us once more that warfare means casualties. Christian missions is not a game. It is not a pleasant pastime. It is a warfare, a deadly earnest struggle against the powers of darkness.

The Ecuadorian government has warned missionaries against further attempts to reach these Auca Indians. They say they are completely intractable and the government does not have the resources needed to subject them. The warning is very proper. The publicity given this affair may well lead other less responsible individuals into some reckless action.

We are persuaded, however, that subjugation by armed force is not an answer to the problem. And we are confident that the gospel, whether it is carried by missionaries or by others, is more potent for the transformation of lives than any armed force.

One thing is sure—the name “Auca” is written on the hearts of Christians the world around because of what happened on that *playa* along the Curaray River in Ecuador. And thousands of them are measuring their own willingness to sacrifice against that of five men and their families.

Who can say, then, that the first step in reaching the Aucas for Christ has not been taken? Rather than a story ended, this may be a story just begun. **END**

#### A WONDERFUL WORD

There is a little word, a word of only three letters, that has considerable import in the Scriptures. It is the word “now,” and it tells us many things that are for today, things that God has wrought for us through the redemption that is in Christ Jesus. Here are seven of them.

(1) Salvation is now: “Behold, *now* is

the accepted time; behold, *now* is the day of salvation” (II Cor. 6:2).

(2) Freedom from condemnation is now: “There is therefore *now* no condemnation to them which are in Christ Jesus” (Rom. 8:1).

(3) Justification is now: “Much more then, being *now* justified by his blood, we shall be saved from wrath through him” (Rom. 5:9).

(4) Righteousness is now: “But *now* the righteousness of God . . . is manifested . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe” (Rom. 3:21, 22).

(5) Nearness to God is now: “But *now* ye who sometimes were afar off are made nigh by the blood of Christ” (Eph. 2:13).

(6) Intercession on our behalf is now: “For Christ is entered . . . into heaven itself, *now* to appear in the presence of God for us” (Heb. 9:24).

And (7) sonship is now: “Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (I John 3:2). —Our Hope

#### A WORKING FORCE

“Too busy to pray!” You might as well say, “Too busy to live.”

Prayer is not lost time. It is living itself. It is that without which no time is saved, but all time is lost. It conserves time, making it valuable and effective.

Jesus prayed before He worked and so got strength for His work; He prayed after He worked and thus made His labors effective and enduring.

Like Him, we should pray before we act and so get counsel and strength from God; and we should offer prayer after we act and get the blessing of God upon what we have done. Otherwise we shall labor in vain and shall fail.

We should do this, no matter how busy we are. We should do this because we are busy. Remember this: To pray is to live; not to pray is not to live—it is simply to exist.

—War Cry

#### “Tarry Ye”

DELLA ADAMS LEITNER

“Tarry” said the Master, “till the power God gives you is bestowed.” They waited there Within the upper room in faith and patience, And Pentecost was answer to their prayer.

Oh give us grace to tarry in this hour,  
To wait Thy summons, Lord, to hear Thy Word.  
Check our impetuous haste, remembering always,  
What is Thy will can never be deferred.

In quietness and confidence, strength-giving,  
We would realize Thy presence and deny  
Our fears in this Thy promise, “I will teach thee  
The way to go and guide thee with mine eye.”

## Anno Domini

1956

**A**LTHOUGH this is the Year of Our Lord 1956, world events compel us Christians to face the fact that essentially we are living in New Testament times.

The dispersion of the Jews among the nations is still a fact, but so is the State of Israel. For the first time in almost two millenniums Jerusalem is again the center of Jewish life and culture.

A national Jewish periodical, writing recently on religious conditions in the State of Israel, quotes an authoritative source saying, “ISRAEL HAS HAD A GREATER NUMBER OF CONVERSIONS TO CHRISTIANITY THAN THE WHOLE OF WESTERN EUROPE AND THE UNITED STATES OF AMERICA TAKEN TOGETHER.” In the light of our Lord’s imminent return, these are facts of unprecedented significance.

Now let us face another fact—a tragic fact, one which will give us the pulse of the present hour. Here it is. Just like in Apostolic times, there are today poor saints in Jerusalem. In and around the holy city there are several hundred Hebrew Christians who, because they bear the reproach of Christ among their unbelieving brethren, must face this winter with dreadful fear, unless we, their Christian brethren, come to their aid. Let it be said plainly that shelter and clothing and food are lacking, and death is just around the corner.

Shall we let these our brethren die? Paul the Apostle, with the heathen world as his parish, found it necessary to devote himself to meeting the dire needs of the Hebrew Christian community in the Jerusalem of his day. What shall be our answer to the present emergency?

If the need is to be met, all will have to help, AND AT ONCE!

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Moody Monthly

# In the Study

By WILBUR M. SMITH



Dr. Smith

## CONTENTS

- ▶ The Events of Acts 1-4 and the Promise of the Spirit
- ▶ Notes from the Bulletin of Atomic Scientists
- ▶ The Meaning of "Corn" in the New Testament
- ▶ An Illustration of the Power of God's Word
- ▶ Variae

## *The Events of Acts 1-4 and the Promise of the Spirit*

IN teaching once again the Book of Acts, I have been newly impressed in the opening chapters with the profound understanding which the early Christians, and particularly the apostle Peter, had of the Old Testament in its relation to the person and work of Christ. In spite of the daily fellowship of the twelve with our Lord during His earthly ministry, there was nevertheless a sort of veil over their understanding of certain great truths of Christ's person and work, a rather fragmentary grasp of His mission, and the messianic prophecies of the Old Testament.

Immediately after Peter's confession of our Lord's deity, (e.g., when Christ announced that He must go up to Jerusalem, that He would be betrayed and suffer many things of the elders and chief priests and scribes, and be killed), Peter began to rebuke Him, insisting that such shameful experiences could never be His destiny. His statement was such that Christ was compelled to say, "Get thee behind me, Satan: thou art a stumbling-block unto me" (Matt. 16:21-23 A.S.V.).

Shortly after this, when our Lord again declared His death to be a necessity, the disciples "understood not that saying" (Mark 9:31-32), and again, when with greater detail He described what would take place when He went up to Jerusalem, we are told by Luke, "They understood none of these things; and this saying was hid from them, and they perceived not the things that were said" (Luke 18:34 A.S.V.). Even during the last week Christ said to Philip—I think the same

question would apply to all the disciples—"Have I been so long time with you, and yet hast thou not known me?" (John 14:9).

With the beginning of Pentecost, however, on the very threshold of the Church's corporate life, all this changes. Instead of being in partial darkness regarding the meaning of the Scriptures, of Christ's words and the significance of His death and resurrection, the disciples seem to have at once a profound, comprehensive understanding of the Old Testament Scriptures as they bear upon the person and work of the Lord Jesus Christ.

I wonder if my readers have fully recognized how the Old Testament fills these early sermons; in fact, it is the very basis of these expositions and exhortations. The moment the apostle Peter begins to preach on the Day of Pentecost, he declares that what these people are beholding is what Joel predicted hundreds of years before, and then he quotes Joel 2:28-32. On the subject of the resurrection of Christ, he quotes from Psalm 16:8-11, and again, toward the conclusion of the address, he quotes from that great passage, Psalm 110:1.

The apostle declares in his second sermon, preached extemporaneously following the healing of the lame man, that all that had taken place in the preceding four years "God foreshowed by the mouth of all the prophets" (Acts 3:18 A.S.V.). He further tells his audience that the Person whom they had just crucified is none other than the prophet who Moses predicted was to come (Deut. 18:15, 18, 19).

Not only does the apostle have an understanding of these Old Testament passages as they relate to the historical ministry of Jesus, now finished, but he has an understanding of the future; in fact, he begins to use an eschatological vocabulary in part not found in the Gospels. He exhorts these people to repent, that their sins may be blotted out, "that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old" (Acts 3:19-21 A.S.V.).

Confining our study to the first four chapters of Acts, we note the same phenomena in Peter's third sermon, his apology before the Sanhedrin, when he says, "He is the stone which was set at nought of you the builders, which was made the head of the corner" (Acts 4:11 A.S.V.), a quotation from Psalms 118:22. Again, when released from their first imprisonment, the apostles return to the company of fellow believers and begin to offer up prayer to God, they find themselves encouraged and comforted in the fact that David, by the Holy Spirit, had foretold in Psalm 2 the very things which they were now enduring, as well as the things which Christ had suffered.

How can one account for this great change in these disciples

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of the Lord? I believe fundamentally it was due to two things: First, to what we call the post-resurrection teaching of Christ, and secondly, perhaps even more, to the illuminating teaching work of the Holy Spirit in their hearts and minds.

With the post-resurrection ministry of Christ we need tarry but briefly, to recall Luke's account of our Lord's walk to Emmaus with two disciples the very afternoon of His resurrection. There, "Beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Luke 14:27 A.S.V.). Later that evening He said, "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me" (Luke 24:44). The record continues, "Then opened he their mind, that they might understand the scriptures (Luke 24:45 A.S.V.; see also Acts 1:3-8).

In this particular study our attention is directed to the promises of Christ concerning the Holy Spirit, all of which were uttered in that last week of His earthly ministry (and exclusively to His own disciples), as they bear upon the problem of this new understanding of God's revelation. Fundamentally, our Lord said that He would pray the Father, who would give another Comforter "even the Spirit of truth . . . for he abideth with you, and shall be in you" (John 14:17). This Spirit of truth, Jesus said, would *guide* the disciples "into all the truth."

Of course this body of truth relates to the written Word and the Incarnate Word. This is not a promise of understanding atomic structure, nuclear fission, the movement of the stars, the campaigns of Alexander the Great, or Latin grammar—our Lord said that He Himself was *the truth*, and also that "Thy word is *truth*"; so that what Christ really said was that the Holy Spirit would actually instruct them concerning the truth of the Word and of Himself.

It would seem that this body of instruction would consist of the following primary elements: The Holy Spirit would bring back to their memory all the things that Christ had said (John 14:26); He would give them a new understanding of the entire person and work of Christ—"He shall bear witness of me" (John 15:26); "He shall glorify me: for He shall take of mine, and shall declare it unto you" (John 16:14). These promises were gloriously fulfilled in the utterance of the apostle Peter on that first Day of Pentecost, in all subsequent sermons, and in the great epistles that were soon to come from the mind and heart of the apostles Peter, Paul and John, and the writer of the Epistle to the Hebrews. What else are these but writings interpreting and glorifying the person and work of the Lord Jesus Christ?

Sometimes we miss this point in studying the early sermons of Acts. A few years ago a dear friend of mine wrote a volume on the apostle Peter, his life and writings—and a very good work it was. Soon after reading the book, I had luncheon with the author, and quietly remarked, "There is one thing rather strangely missing in your discussion of Peter's sermon on the Day of Pentecost."

"And what can that be?" he asked.

"You do not tell your readers that the whole sermon centers in and is dominated by the advent, miracles, death, and resurrection of Jesus Christ—everything revolves around Him."

His mouth flew open in astonishment, for if there is one thing that characterizes all of his writing it is a constant glorification of the Lord Jesus. Even he had somehow missed this very simple point. So, with the coming of the Holy Spirit, the disciples show that they had been instructed by Him, taught by Him, and were glorifying the Lord in His power.

Among these rich promises, which have been meditated upon and appropriated by earnest followers of Christ in every century, is one which I myself have never seen adequately expounded—"He shall declare unto you the things that are to come" (John 16:13 A.S.V.). Illumination in the realm of eschatology, of major events yet in the future, some in the very distant future, is evident in these early chapters of Acts, particularly in Peter's second sermon, recorded in Chapter 3.

In verse 19 of Acts 3 (A.S.V.), the apostle uses a noun not found anywhere else in the New Testament: "so there may come seasons of *refreshing* from the presence of the Lord"; then he speaks of the second coming of Christ, and concludes this passage on future events with an inexhaustible statement: "whom the heaven must receive until the times of *restoration* of all things, whereof God spake by the mouth of his holy prophets that have been from of old" (V:21).

Here again we have a noun not found elsewhere in the New Testament (though the verbal form is in Acts 1:6). This is not some individual, specific restoration, as of Israel, but the restoration of *all things*, which no doubt includes nature, etc. So at the very threshold of the Christian Church, the presence of the Holy Spirit is continually evident, not only in the power which attended the preaching of these men, but in their understanding of the ancient Scriptures of the Old Testament, in their new comprehension of the primary significance and meaning of Christ's death and resurrection, and in their foreseeing, by the Spirit's illumination, the events to occur at the ultimate consummation of this age.

There is one significant passage in the chapters of John's Gospel recording our Lord's last discourses that I have not even referred to, probably the most famous of all. That in which Christ says the Holy Spirit will convict the world of sin, of righteousness, and of judgment (16:9-11). In relating this to these early chapters of Acts, I would like to follow the suggestion of that scholar and mystic, T. Walker, missionary in India for many years, author of the most penetrating commentary on the Acts of the Apostles from a missionary standpoint that has appeared in our language (now very difficult to come upon) in the *Indian Commentary series*. He suggests the following outline—and I do not want here to debate his classification: the work of the Holy Spirit in convicting men of sin is set forth in this chapter (Acts 2) in verses 23, 36, 37; in convicting men of righteousness, in verses 22, 24 32-36; and in convicting men of judgement, in verses 34, 35.

I have read nearly all the more important commentaries on the Book of Acts, and innumerable chapters and studies on the Holy Spirit in the Acts of the Apostles, but the particular subject which I have here briefly outlined I do not recall seeing discussed in any of these works. If any readers of these columns should know of a treatment somewhat similar to that here presented, I would very much like to hear from them.

## Notes from the Bulletin of Atomic Scientists

THE October issue of *The Bulletin of the Atomic Scientists*, published in Chicago, is devoted entirely to the United Nations Conference on Atomic Energy held in Geneva, Switzerland, last August 8-20. In reading through this issue, one comes upon some most informing, and at times alarming and somewhat frightening statements.

The men gathered in this conference were, of course, authorities in the field of atomic energy. They know what it can do, and a great deal of what is yet to be done in this area. On the opening page, in an article on "The Lesson of Geneva," is this confession:

It is now clear that the international agreements we have made with many foreign countries already are obsolete in the very year that they had been signed . . .

All peace time applications of atomic energy, however beneficent, in no way remove or counterbalance the threat of nuclear weapons. The atomic power is as yet but a prospect; but immense stockpiles of nuclear bombs exist today sufficient to expunge our civilization, including any industrial atomic power plants which may be built. And when we actually have large scale nuclear power production all over the globe, many nations which today do not have nuclear bombs will acquire the capability of making them. Are we fully aware of the risk of an "atomic bomb



for all" policy? What kind of a world will we have when many nations possess stockpiles of nuclear explosives? Such questions were not discussed—were not to be discussed at Geneva.

The article on the peaceful uses of atomic energy by Dr. Bhabha, secretary to the government of India and director of the Tata Institute of Fundamental Research, is the most enlightening discussion I have read of the relation of the use of power today to its use in former generations. It is a subject in which I have been interested for a long time. Dr. Bhabha tells us that in any highly industrialized country today, such as our own, the average consumption of every individual is twenty-three kilowatt-hours of energy per day, which corresponds to the muscular effort of forty-five slaves. Of the total world consumption of energy in 1950, 37 per cent was in the United States.

The main thesis of the article is that as other nations become increasingly industrialized, their requirements in power will of course rise at a phenomenal rate. But there is not enough power available in the fall of water and the use of petroleum and coal for a time when the vast majority of the nations of the earth are industrialized; consequently, by the year 2000—and many people living today will see that year, if the Lord tarries—it will be absolutely necessary for countries to use the energy supplied by nuclear fission. We should recall here that as late as 1937, the great physicist Rutherford did not believe that nuclear power was even possible—now we are told it is absolutely necessary.

One of the leading physicists of our generation, Dr. Szilard, of the University of Chicago, has a lengthy discussion on "Disarmament and the Problem of Peace," in which he frankly confesses, "We are by no means moving in the direction of disarmament. . . . No political settlement (on the use of atomic energy) is being seriously discussed today, nor are we seriously trying to stop the race in arms designed for the waging of tactical atomic warfare. . . . Once the atomic stalemate has been reached, both America and the Soviet Union will be unconquerable, and from then on they may remain unconquerable forever." (I am here only quoting. The Word of God reveals something beyond this.)

I wish to thank the publishers of *The Bulletin of the Atomic Scientists*, the outstanding periodical of its kind now published in the English language, for permission to quote the foregoing sentences.

## The Meaning of "Corn" in the New Testament

IN America, particularly in the United States, when one uses the word corn, he invariably has in mind and is understood as meaning Indian corn or maize, of which there are two primary varieties—sweet corn, the garden type, enjoyed as food by all Americans, and the harder, coarser variety of field corn fed to livestock and used for the manufacture of corn meal, corn flakes and other similar products. The technical name for this is *Triticum spelta*. This particular cereal is believed to be indigenous to tropical America, and it is commonly believed that it was not known or grown elsewhere in the world, becoming a common agricultural plant among the races of the earth only after Columbus discovered America.

Turning to our New Testament, however, both Gospels and Epistles, in the Authorized Version we often come upon this word "corn," especially in the narratives of our Lord's travels and teachings with the disciples. For example, in Mark 4:28 we read, "The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear," and in Matthew 12:1, "At that time Jesus went on the sabbath day through the corn; and his disciples were ahungered, and began to pluck the ears of corn, and to eat" (parallel passages, Mark 2:23 and 6:1). In reviewing the life of the patriarchs, Stephen said, "When Jacob heard that there was corn in Egypt, he sent

out our fathers first" (Acts 7:12).

Even a twelve-year-old boy who knows something of early American history will ask when coming upon passages like these, "If corn was not known outside America until the sixteenth century, how is it that there are references to corn in the New Testament?" The answer to this is not difficult, though the vocabulary for cereals in the New Testament does become a little complicated, as we shall see. It must be remembered that this King James Version, or the Authorized Version, was produced in England in 1611, and that the vocabulary is made up of words in common usage there 350 or more years ago.

What the English meant by "corn"—and, indeed, what they mean by "corn" today—is quite distinct from the American meaning of the word. The *Oxford English Dictionary*, incidentally (Vol. II, pp. 995-997), devotes six columns to the treatment of this one word "corn" and lists 51 different ways in which it has been used in seven hundred years of English literature. The three definitions that interest us here are (1) a small, hard particle, a grain, as of sand or salt; then (2) a small hard seed of one of the cereals; and, finally (3) grain in general, including wheat, rye, barley, oats, etc. This last definition was the one common in England in the seventeenth century, and is still the general meaning of the word as used by people in England and Scotland. This is the meaning of "corn" normally in the New Testament—some form of grain, some species of cereal.

While on this subject, we might well consider for a few moments the nomenclature of cereals in the New Testament. Dr. Moldenke, in his definitive work, *The Plants of the Bible* (1952, pp. 228-233), says that there are 460 different kinds of grain grown in Palestine! Had the New Testament designated each one of these, the text would be complex indeed. But, fortunately, only a very small number of them come up for consideration in these precious documents. I have not discovered anywhere a discussion of this subject which attempts to indicate the meaning of all the passages in the Authorized Version in which this word "corn" occurs, and I trust this brief investigation will prove of help to Bible students.

We begin our discussion with the two most botanical passages—if they might so be called—in the New Testament, Mark 4:28 and I Corinthians 15:37. In the former, the word translated "fruit" is *karpos*, from which come a number of words in the English language, e.g., karpology, the science of plant anatomy relating to the structure of fruits and seeds. The word translated "blade" is *chorton*, and "ear" is *stachon*. It is this word *stachon* that is used in some verses already referred to, where we read of "the ears of corn" (Matt. 12:1 and parallel passages).

The last word of the text, "corn," or as it is translated "full corn" is *sitos*, which is generally understood to mean wheat, and perhaps should have been so translated here. In the A.V. the word appears in a number of passages as "wheat" (Matt. 3:12; 13:25, 29, 30; Luke 3:17; 16:7; 21:31; John 12:24; Acts 27:38; Rev. 6:6; 18:13). (The one other passage in which this word occurs is I Cor. 15:37, but I would like to give this verse, so rich in meaning, separate consideration, after we have looked at these other passages.) In both the A.S.V. and R.S.V., the word is invariably translated "wheat," and probably no other word in the New Testament should be translated "wheat." This Greek word *sitos* was used by the Septuagint writers in translating such passages as Genesis 27:28, 37; 42:3, etc., and on nearly eighty other occasions where the A.V. generally reads "corn" but should read "wheat."

We turn now for a moment to I Corinthians 15:37. The word twice translated "sowest" is the Greek *spetreis*, a verb meaning simply to sow some seed in the field, and then in its noun form, *sporima*, a field that has been sown. The word translated "body" is *soma*, the ordinary word for body in the New Testament, whether the body of man, beast, or a seed.

Here again "wheat" is *sitos*, but the phrase "bare grain" introduces us to a Greek term which we have not previously come upon—*kokkos*. This does not refer to any particular type of cereal plant or grain, but primarily emphasizes the idea

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of seed in itself, the kernel of a seed. This is the word constantly used in those many references in the gospels to a mustard seed (Matt. 13:31; 17:20; Mark 4:31; Luke 13:19; and 17:6), and is the word our Lord used when referring to what the A.V. calls "corn of wheat," or simply, a kernel of wheat, and never in any way implying corn as we know corn. The cereal here is the wheat, the corn is merely the kernel of it. This word is generally translated in the Latin text *granum*, from which derives our "grain," of course.

In a previous sentence, we mentioned a word *sporima*, meaning a sown field. It is found in those three parallel passages in which our Lord is portrayed walking through fields of grain and plucking the ears and eating. Specifically, it is in the phrase, "Jesus went on the sabbath day through the corn" (Matt. 12:1, etc.), the word literally meaning not "corn," but "fields of grain," whatever the grain might have been, and thus translated as one long word in the A.S.V. and the R.S.V., "grainfields."

There is one other technical term in the New Testament for a particular grain, *krithinos*, meaning "barley," and so translated even in the A.V. in John 6:9, 13. We can now understand why the word "corn," though occurring with some frequency in the A.V., is not included in the A.S.V. and R.S.V. text of these same passages—and correctly so. There is, however, a very strange phenomenon here in regard to the A.S.V. and the R.S.V., namely, that in the only two verses wherein the word "corn" is retained, the Greek *sitos* does not appear in the original text, and, furthermore, no other Greek word meaning grain is in the text at all!

This is the reason that the word "corn," though occurring in the English text of these two passages, is not to be found in either Young's or Strong's exhaustive concordance. Normally this would cause some confusion in the minds of those who consult these works to determine the original word in these passages—when the word "corn" is not there at all in the Greek.

In both I Corinthians 9:9 and I Timothy 5:18, we have a reference to an Old Testament passage, Deuteronomy 25:4. In the A.S.V., the former reads, 'For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn.' There is not only no word here for corn, but for no other cereal either. Literally, the passage reads, "Thou shalt not muzzle the ox when he treadeth," the assumption being that the ox is used for plowing or harrowing land that had been sown in grain.

Inasmuch as what we as Americans know as corn could not have been in the minds of any Biblical writers, (and the later versions have thus rightly changed the word to "wheat," or "grain"), it seems that if one is to be consistent here, the word "corn" should be deleted from

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these two Pauline passages also. Weymouth translates both phrases "treading out the grain," as does Moffatt. In his *Letters to Young Churches*, J. P. Phillips goes back to the older versions, "when he treadeth out the corn," as also Arthur S. Way.

In the great *Imperial Bible Dictionary*, edited by Patrick Fairbairn, there is an interesting article by Dr. James Hamilton on this subject of corn in which he attempts to prove that "It is by no means improbable that the Hebrews were acquainted with what we call Indian corn, or as it is sometimes called Turkish corn, the *Zea mays* of Linnaeus," but I believe this view is commonly rejected today, and it is almost universally believed as we said above, that the "corn" we know in this country is indigenous to America.

## An Illustration of the Power of God's Word

RECENTLY I had the privilege of reading the biography of Miss Henrietta Eliza Soltau, that worthy servant of God who labored in the early days of the China Inland Mission, maintaining a home for the women missionaries in London. The volume, entitled, *A Woman Who Laughed*, was written by those two gifted missionary writers, Mildred Cable and Francesca French. The following event refers to the time that, as children, the Soltaus lived in a country house between Bideford and Northam:

One of their neighbours was a man who kept race-horses. The children loved to watch the horses being exercised, and before long they were on friendly terms with some of the stableboys. The greatest treat was when a groom would lift them into the saddle and let them ride the lovely creatures. Before long, the boys used to run freely in and out of the stables, and Ettie followed her brothers. Mr. Soltau would not forbid it, realizing that this was the only access to an otherwise unapproachable house, but he took "Little Evangelist" on his knee and spoke seriously to her.

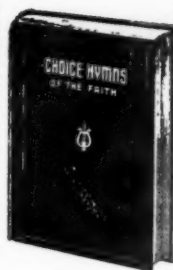
"Ettie, my dear, when you go to the stables always take one of the papers from that shelf and give it to the boy you talk with," and this she did. It was a godless household. Its master had no use for religion, but the prayers of the Soltaus and Ettie's charming ways secured the acceptance of a Bible by one of the stableboys.

One day the rich man was taken ill and a week later the whole village knew that he was dying. Among the Christian community earnest and believing prayer was offered on his behalf, yet, a few days later, when the funeral procession passed Durrant House, no one knew if any instinct toward repentance had been awakened in that hard heart, and Ettie truly voiced the thought of her elders when she said: "I wonder why God did not hear prayer."

Immediately after the funeral the servants were dismissed, the large establishment was scattered and the house abandoned. Many years later William Soltau was preaching in the open air. At the close of the meeting a horsey-looking man came up and touched his cap: "Be you Mr. George, Mr. Henry, or Mr. William, sir?"

"My name is William," was the answer, "but I don't know what yours is."

The man grinned. "When you was a little boy, sir, I often gave you a ride on my 'oss. Where is Miss Ettie? I want you to tell her about that there Bible that she gave me. When Master was taken so bad and the doctor said he couldn't live, he was in a terrible fright and called out on God for mercy. 'Bring me a Bible,' he shouted. They that was looking after him



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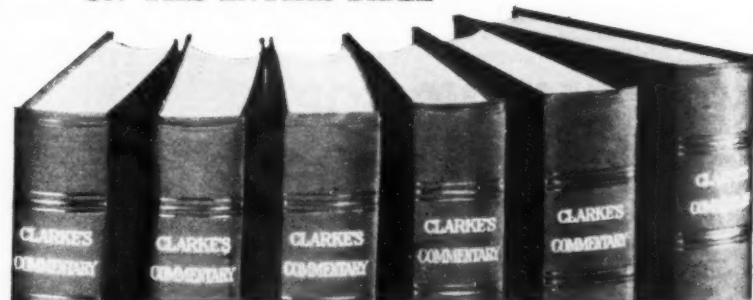
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tried to pacify him and said there warn't such a thing in the 'ouse. 'Then find me one,' he yelled, 'and bring it quick or it'll be too late.'

"I were the only chap in the place as 'ad a Bible, and that was the one Miss Ettie give me, and I 'ad it 'id away in my box, for fear anyone should see it, but when my master called out that way, I ran and fetched it out and brought it to 'is door. They took it in and read it to 'im and after that 'e was real quiet and died peaceful like. Tell Miss Ettie, sir, that after that I gave my heart to Christ. I often think of her and the way she used to speak to us stableboys."

### Variae

In the discussion of the literature of Pentecostalism (Dec. 1955), I regret having made two errors: Mrs. Aimee Semple McPherson was misspelled "Mrs. Amy Semple MacPherson," and the date for the publication of her volume, *This is That*, was 1923 not 1931—her work on the Holy Spirit was issued in 1931. Her last book, *The Foursquare Gospel*, not referred to in the article, appeared in 1946. The pastor of a Foursquare church in Illinois has very kindly called my attention to the fact that their Declaration of Faith contains the following statement under the subject "Moderation": "The experience and daily walk of the believer should never lead him into extremes or fanaticisms." This further emphasizes the regrettable aspect of some of the phenomena mentioned in the original discussion.

In this department for October, 1955, I referred to the fact that Dr. W. E. Sangster, in a sermon preached at Central Hall, Westminster, in London last summer, quoted a poem, two lines of which read,

*The waters of earth have failed,  
And I am thirsty still.*

A reader of these columns, Mr. William A. Revis of Charlottesville, Va., informs me that this is a portion of the hymn beginning, "My heart is resting, O my God," found in *Hymns of Consecration and Faith*, compiled by the Rev. J. Mountain and published years ago by Marshall Brothers. The poem is by Anna L. Waring, and the first three verses are as follows:

*My heart is resting, O my God,  
I will give thanks and sing.  
My heart is at the secret source  
Of every precious thing.*

*Now the frail vessel Thou hast made  
No hand but thine can fill.  
The waters of this earth have failed  
And I am thirsty still.*

*I thirst for springs of heavenly life,  
And here all day they rise;  
I seek the treasure of thy love,  
And close at hand it lies.*

## Golden Nuggets

### for Bible Students

By KENNETH WUEST

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#### THE HEADSHIP OF THE MAN

In the midst of his discussion of the headship of the man in matters of church doctrine and discipline (I Tim. 2:8-14), Paul deals with the adornment of the Christian woman. In the apostle's thinking, this has a vital relationship to her position of submission to the man in the above realms.

The word "adorn" is the translation of the Greek word κοσμέω (*kosmeō*) from which we get our word "cosmetics." The noun form is κόσμος (*kosmos*), which means "an apt and harmonious arrangement, order, ornament, decoration, adornment." The verb means "to put in order, arrange, to ornament, adorn." The adjective κόσμος (*kosmos*), means "well arranged, seemly, modest."

The Greek idea of adornment is that it must be fitting, seemly, in keeping with the character of that which is adorned.

In the adornment of her person, the Christian woman is to see to it that her apparel and her coiffure are in keeping with her position as a Christian and her sex as a woman. Her apparel must be in keeping with the purity, beauty, and simplicity of the Lord Jesus. As a Christian, and in keeping with her sex as a woman, she must not don a man's apparel.

Her coiffure must be in keeping with her position as a Christian. What the Word forbids is a conspicuous, extravagant, intricate artificiality in coiffure. She must not think that to adopt the latest style of coiffure will give her better access to a lost soul whom she wishes to lead to the Lord. She will find it is a hindrance. The modernism of her appearance will nullify the fundamentalism of her message.

Her coiffure must also be in keeping with her sex, her hair long enough to exhibit her femininity, and not short as to appear mannish. Paul in I Corinthians 11:10 speaks of the fact that the long hair of the woman is the sign of the man's authority, and in the opinion of some connects this with the inroad of the fallen angels into the human race (Gen. 6:1, 2). "Power" in I Corinthians 11:10 is ἐξουσία (*exousia*), "authority."

Dr. James M. Gray in his *Christian Workers' Commentary* after stressing the importance of testimony before unfallen angels, goes on to quote Dean Stanley on the above, saying, "Immodesty on the woman's part might give [evil angels] unholy opportunity, for as Robertson says, 'It is impossible to decide how much of our public morality and private purity is owing to the spirit which refuses to overstep the smallest bound of ordinary decorum.'"

Thus is the apparel and the coiffure of the Christian woman vitally related to the matter of the headship of the man in the church.

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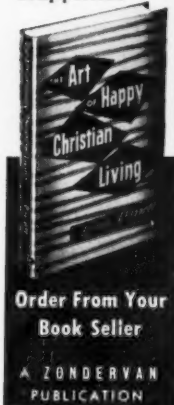


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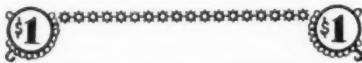
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## ANSWERING YOUR

# Questions

NATHAN J. STONE



### CHRIST—VERY GOD OF VERY GOD

If Jesus is "Very God of Very God" why are there so many references to Him as the "beloved Son," "begotten Son," "the firstborn"? See Proverbs 8:22-31; Colossians 1:15. — E.R., Queensland, Australia

The word "Son" is the best which human concept and language can find to describe the relationship between the "first" and "second" Persons of the Trinity. In the nature of the case it would be impossible for finite, human creatures to fathom such a relationship within the infinite, eternal Godhead.

It is significant that the expression "Son" in relation to Christ comes through Hebrew writers. To the Greek mind "sonship" meant only *derivation* and *subordination*, while to the Hebrew mind the predominant idea in sonship was that of *identity* and of *one substance*, described as *consubstantiality*. "A son is of the same genus and species as the parent."

The idiomatic use of the word "son" in the Hebrew Bible fully bears this out. In Genesis 15:2, the word "steward" is literally "a son of possession." In Numbers 17:10, "rebels" are literally "children of rebellion." In I Samuel 18:17, "valiant" is "a son of valor." Instances could be multiplied.

### WOMEN AS PREACHERS

Please explain I Timothy 2:12 as related to women as ministers, with any reference that will help me to explain to a friend that it is not disobeying God when a woman is a preacher.—Mrs. N. S., Oregon

The idea of women as "preachers" does not find support in I Timothy 2:12. The matter referred to here is "teaching" and not "preaching," and there seems to be some distinction between these offices or functions, at least in New Testament times. The apostle Paul distinguishes these two offices in himself in II Timothy 1:11.

This passage is chiefly concerned with dignity, propriety and reverence in worship. While I Timothy 2:12 does not necessarily forbid women to teach (the

same Greek word in connection with women teaching is used for instance in Titus 2:3), it does forbid in such assemblies that women should teach men, or, as some have interpreted it, with particular reference to a wife teaching a husband in the public assembly. To do this would have outraged the prejudices and customs of such an age, and the apostle always avoided running counter to such customs. Other reasons against this are given in verses 13 and 14 of the same chapter.

\*\*\*

### CHRIST'S RELATIONSHIP TO THE FATHER

Will you please reconcile the following Scripture verses for me? Hebrews 1:8: "Thy throne, O God, is for ever and ever." Luke 1:33: "... and of his kingdom there shall be no end." I Corinthians 15:24: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father."—J.H., New Jersey

Luke 1:33 shows that Messiah, the Son of David, of whose kingdom there is *no end*, must be more than human. In the same way, Hebrews 1:8 shows that this Messiah, whose throne is *for ever and ever*, must be God and is here actually addressed as God. Both of these verses are quotations from the Old Testament and show that the promises made there are fulfilled in the Lord Jesus Christ.

Now as to the problem of "reconciling" these two verses, which state that Christ's kingdom is *for ever and ever* and has *no end*, with the third verse, which states that Christ delivers up this kingdom to God, the Father: first, we must recognize that the relationship among the Persons of the Godhead certainly cannot be fully comprehended by finite human minds or spirits. Then, there is a sense in which Christ, who as Man and Redeemer was manifested in time, is subject to the Father, yet without any diminishing of His essential equality with the Father and the Spirit.

The kingdom must in a sense belong to all the Persons of the Godhead, for all equally are God and it could not be otherwise. Human concept and language are inadequate to grasp and describe this relationship. Father, Son and Spirit are the only and the best possible terms our minds can apprehend.

First Corinthians 15:24 sets forth "the final triumph of Christ over all evil, over

Moody Monthly



all power, and the Son giving up to the Father . . . the kingdom of this world, which in His humanity He conquered for the Father as well as for Himself." In this verse the apostle Paul is "speaking of the Son as Redeemer, and is not penetrating into the deeper mysteries of the relation of the Persons in the God-head."

## The Crown Rights of the Crucified

[Continued from page 23]

able Book, isn't it?) Micah 5:2, "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler of Israel; whose goings forth are from of old, from everlasting."

Who is this? Who alone has eternity in being, who alone is from everlasting? The One who was born as a Babe in Bethlehem, He is the One. He is to be ruler over His people Israel, and His goings forth have been from all eternity.

Look at one other Old Testament passage, Psalm 110, which is frequently quoted on the pages of the New Testament: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (v. 1). It was this passage that our Lord Jesus used to bring consternation to the representatives of the Pharisees who came with their captious questions.

I have often thought about that day of questioning in holy week, how when it was all over—or at least when the representatives of the Herodians and Sadducees and Pharisees thought it was all over—suddenly the Lord Jesus said to the Pharisees, "I have a question that I want to ask you. The Messiah, whose son is he?"

Can you not see them breathing a sigh of relief and saying one to another, "I thought he was going to ask us something we could not answer. Any school boy knows that the Messiah is the son of David." I can see them turning to go away, when the Lord Jesus says, "Wait a minute. I have another question for you. If the Messiah is the son of David, how then does David in the Spirit call him Lord, saying, 'Jehovah said unto my Adonai, sit thou on my right hand'? How did he do that?"

They had no answer to that question, neither did they dare from that day on to ask Him any more questions (Matt. 22:41-46).

But you know the answer to that question, don't you? It was because Messiah is the Son of God as well as the Son of David.

This Psalm 110 is a tremendous psalm. Look at those words again. "Jehovah saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool."

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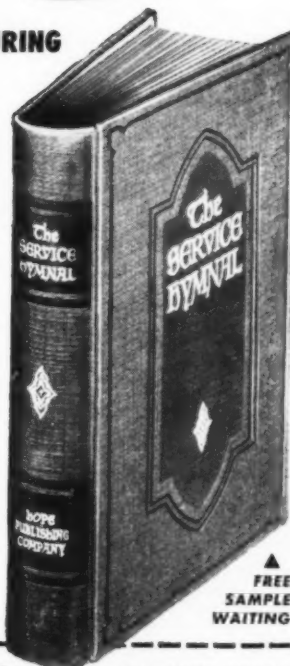
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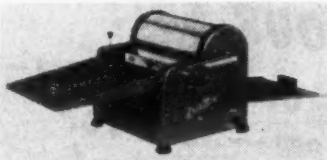


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Now, just as we found in Psalm 2, so here. The psalmist reports: "Jehovah will send forth the rod of thy strength out of Zion." Jehovah is going to send the Lord Jesus. And He, Jehovah, said unto Thee, Adonai, "Rule thou in the midst of thine enemies."

Now look at verse 5. The psalmist is speaking, and describing the Lord Jesus in His relationship to the Father. The psalmist is looking at God the Father and saying, "The Lord at thy right hand . . ." [And who is the Lord at the right hand of the Father? The Lord Jesus.] "The Lord at thy right hand will strike through kings in the day of his wrath."

Now verses 6 and 7: "He will judge among the nations, He will fill the places with dead bodies; He will strike through the head in many countries. He will drink of the brook in the way: Therefore will he lift up the head." These verses all speak of Adonai, the Lord Jesus, God.

And so our Lord has a right to rule because He is God.

✦ **SECOND**, He has a right to rule because *He is the Son of David*. Turn to II Samuel 7, where the Davidic covenant is enunciated, and look at three verses, beginning at verse 12.

God is speaking to David: "When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever."

Plainly, there is someone of the seed of David who is to be an everlasting monarch, one who is to have a throne and a kingdom that will last forever. That is God's covenant with David. Now look at verse 16: "And thy house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever."

Now, the only part that David could possibly have in that would be that he have a son, and this was already accomplished. God was saying in effect: "Somewhere in your posterity, David [He did not say where], somewhere there is going to be a king and that king by right of his relationship to Me, as being involved in this Davidic covenant, will sit on a throne that will last forever."

This same covenant is reiterated in Psalm 89. As I read this psalm in preparation for this message my soul was stirred. Let me read just four verses, 34 through 37:

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness: I will not lie to David: His seed shall endure forever. And his throne as the sun before me. It shall be established forever as the moon, and as the faithful witness in the sky. Selah."

God promised to David a kingdom in

perpetuity, a throne, and *David's seed is to sit on that throne*.

Now as we turn to the New Testament, and the gospel story comes before us, what do we read? In the Gospel according to Luke, the first chapter, we read that Gabriel, the angel of God, was sent to visit the virgin Mary. And among other things he said to her—look at it—verse 32 of Luke 1:

"He shall be great, and shall be called the Son of the Most High: and the Lord shall give unto him the throne of his father David; And He shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

There is the New Testament "Amen!" There is Gabriel's word to Mary concerning the One of whom God was speaking back in the Old Testament days when He told David that of his seed would One arise to sit upon the throne of his kingdom, and that He would rule forever. The Lord Jesus Christ is that One. I say to you, He has a right to sovereignty because of the inviolable, immutable covenant which God made with David.

Now our Lord's right to rule as the son of David is also clearly established in the genealogical tables of Matthew 1 and Luke 3.

You know, of course, that Matthew's genealogy begins with Abraham. And when you get down to verse 6 you come to David and the kings. Here they are, beginning with Solomon in verse 7; then Rehoboam, Abijah, Asa, Jehoshaphat, Joram . . . and so on all the way down to the Lord Jesus.

What I'd like to emphasize without going into it very deeply is that here is recorded one dynasty, one family, until He should come whose right it would be to sit on the throne of David. And that line must be unbroken.

It is amazing how many family trees are broken somewhere along the line. Either there is no son born to carry on the family name, or he is born and dies before he has posterity. So easily is the line broken—by disease, war, failure to marry, inability to have children. But generation after generation, generation after generation, here is the line! And so the Lord Jesus is born. I suggest to you, here is an indication of the providential rule of Almighty God, seeing to it that the seed of David would be born.

But you know and I know that according to this first chapter of Matthew there is a man in the genealogy who beclouds all of it—this man Jechoniah, or Coniah, that Jeremiah talks about in Jeremiah 22:30 when he says, "Write this man childless . . . for no more shall a man of his seed prosper, sitting upon the throne of David." That is enough for me to know that Matthew's genealogy is the genealogy of Joseph and not of Mary. That answers that!

So I turn to the genealogy recorded in Luke 3. Oh, there is so much in this Book, so wonderful it is! If you look at Luke 3:31 you will see recorded there

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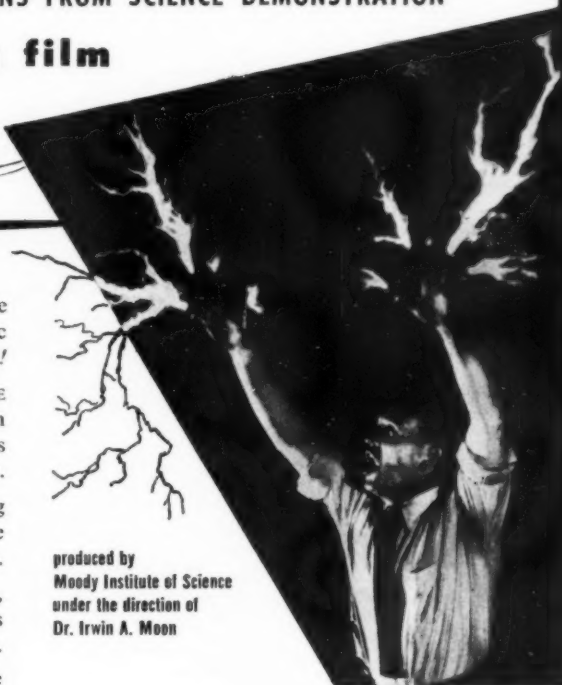
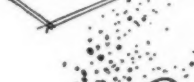
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the descent of our Lord through Mary, traced through Nathan, another son of David—notice, not through Solomon, but through Nathan.

So our Lord has the right to rule as the son of David so far as *legal* genealogy is concerned, since Joseph was his foster father. And He has the right also so far as *direct* lineage is concerned, because that line goes back to David through Mary.

My friends, that covenant of God with David is, I repeat, inviolate, for God cannot lie. And some day the law will go forth from Jerusalem, and our blessed Lord will rule from the river to the ends of the earth. That is His right; He is the son of David.

♦ Now, third, He has a right to rule *because He is the crucified One*. What happened at Calvary? I do not know whether John 12 strikes fire in your soul, but I never read it without a hallelujah in my heart and a desire to take the crown and put it on the brow of my blessed Lord!

Listen. The Lord Jesus is standing just hours away from Calvary, standing in the place where He Himself said, "This is your hour, and the hour of darkness." All the avalanche of hell is about to fall in upon Him. And He has the audacity, the temerity to stand up and say—look

★ ★ ★

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That healed I might be.

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And my iniquity.

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To grief and sorrow known;  
Led as a lamb to slaughter for  
Transgressions not His own.

He took upon Himself the guilt  
And shame I should have borne,  
Nor murmured that His hands for me  
By cruel nails were torn.  
And then, of bitterest agony  
And broken heart, He died  
That He might win my sinful heart,  
And draw me to His side.

How wondrous was His love for me  
No tongue can ever tell,  
Who freely gave Himself to save  
My guilty soul from hell!  
I cannot scorn such matchless love,  
There at His cross bow low.  
I am redeemed by His shed blood,  
And made as white as snow.

★ ★ ★

at it—John 12:31: "Now is the judgment of this world."

Why, why—you are wrong! This is your judgment! Do you not understand? There is Pontius Pilate, the Pharisees, the high priest, the Roman soldiers, the Roman authorities. *They* are judging you!

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Oh, no, says the Lord Jesus, "Now is the judgment of this world."

Listen to me, my friends. By the cross of Christ the world is judged. And every last mortal in this world stands or falls with regard to his attitude toward that cross. The Lord Jesus said: "Now is the judgment of this world: now shall the prince of this world be cast out."

What? At the cross the prince of this world cast out? Yes! Yes! For do you not see, do you not understand? Hell and heaven were locked in mortal combat on Golgotha's hill, and there our blessed Lord cast out the prince of this world!

I am glad as a preacher of the gospel I have that kind of gospel to preach. Listen, there is no soul so depraved, there is no sinner so low but my Lord can take him up and clean him up and make him a citizen of heaven. Glory to God, I have seen Him do it.

Then that passage in Colossians 2—oh, what a tremendous word that is! I read only verse 15: "Having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it." That is the triumph of Calvary!

On two occasions I have stood by the arch of Titus in Rome. There I have closed my eyes and tried to envision those Roman armies. I see them marching with heads high—Titus, the Roman general, at the forefront, and the cringing captives being dragged along behind. And behind are the spoils—the candlestick, and the table, and the gold from Jerusalem.

That was celebrating a triumph over them, making a "show of them openly." That is what Christ did to evil principalities and powers at Calvary. Christ has the right to rule, for He has overcome!

Read Revelation 5:5-13. Oh, what a passage that is! Will you notice there that the Lord's right to dominion is based upon the fact that He is a Lamb slain from the foundation of the world (Rev. 5:5-13)? It is on the basis of Calvary that He assumes the sovereignty.

See it in Isaiah 53:10-12. Why is it that He has a right to divide the spoil with the strong? Because He poured out His soul unto death, that is why!

Or look at it in that tremendously moving passage of Philippians 2:8-11. "And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." And for what end? "God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord." His right to rule is based upon His death upon Calvary.

✦ WHEN our Lord enters into His sovereignty, when He takes to Himself His great power and rules and reigns—oh, what a day that will be! Today I would direct your eyes to the form of Him who

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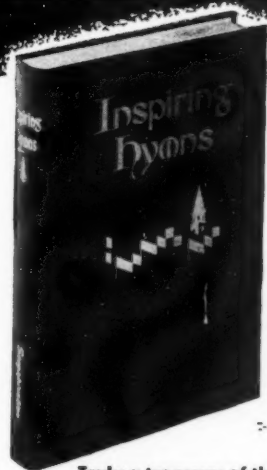
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Oh, behold Him! Some day, some blessed day, He whose right it is to rule because He is God, because He is the son of David, because He died for sinners on Calvary—some blessed day His glory shall cover the heavens, and the earth shall be full of His praise. Men will have to shield their eyes from the brightness of His glory. And when He stands to measure the earth, the everlasting hills shall bow before Him.

"Lo, He comes, with clouds descending,  
Once for favored sinners slain;  
Thousand, thousand saints attending,  
Swell the triumph of His train;  
Hallelujah! Hallelujah!  
God appears on earth to reign!"

"Yea, Amen! Let all adore Thee,  
High on Thine eternal throne:  
Saviour, take the power and glory;  
Claim the kingdom for Thine own.  
O come quickly, O come quickly,  
Hallelujah! Come, Lord, come!"

Just this word and I am done. There is little use talking about His coronation then, if we have not coronated Him now. His crown rights, based on the eternal verities of God, are unassailable, and they demand our full allegiance.

Is He your Lord? Is He your Lord? He has a right to be. For He is God, He is the son of David, He is the Saviour of our souls. Amen. **END**

## Basics of a Church Music Program

[Continued from page 25]

vocal, instrumental or creative (arrangers, etc.), depending on the need of the church. A soloist is not always the most important member of the choir. Sometimes a splendid section leader who has a good voice, reads music well and gets along well with people makes a far greater contribution.

10. A balanced music program should, in my opinion, include appropriate instrumental music as well as vocal music. Not only do instrumental selections enhance the program, but they give an opportunity for service to those who

have ability along this line. Naturally, instrumental ensembles are very satisfactory for church performances. However, caution should be taken to use selections which are familiar to the congregation so that they will be a spiritual blessing. Though instruments do not produce words, they can recall them to mind when one plays a lovely arrangement of an old familiar hymn.

11. All regularly organized music groups of the church which participate in the major services should be under the authority of the music director. This is a valuable precaution. One of the duties of a music director is to keep a high level of musical performance at all the church services. His judgment should be respected. Just because someone is recommended as a "wonderful" singer doesn't guarantee that others will evaluate him in the same way. Many embarrassing situations can arise when musicians are invited to participate without the knowledge or consent of the music director.

Let me add here that the music director of a church should be a competent resource person. In this regard, the director might be expected to maintain lists of the musicians in the church who would be available at the call of any of the church leaders. The director should also be able to suggest suitable music and musicians for all kinds of church or Sunday school activities.

12. Music is an important means to a more important end—that of honoring and glorifying God. We should realize that music, like many other aspects of a church service, is not the most important part, but that it should contribute to the total service.

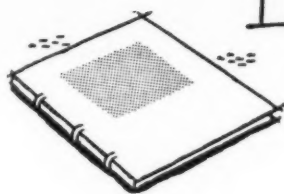
Never underestimate the value of music in our evangelical churches. It can speak to hearts when no spoken word can. But unless music is rendered in an attitude of prayer and praise it will accomplish very little. Self-glory, petty jealousies, and selfish, carnal motives have no part in a consecrated music program. What is offered unto God should always be the overflow of selfless love and praise. **END**

In the days of the Civil War, a personal friend of Abraham Lincoln was a visitor at the White House. Later he recounted this experience: "I had been spending three weeks with Mr. Lincoln as his guest. One night—it was just after the Battle of Bull Run—I was restless and could not sleep . . . From the private room where the President slept, I heard low tones, for the door was partly open. Instinctively I wandered in, and there I saw a sight which I have never forgotten. It was the President, kneeling before an open Bible . . . his back was toward me. I shall never forget his prayer: 'Oh, Thou God, that heard Solomon in the night when he prayed and cried for wisdom, hear me. I cannot lead these people, I cannot guide the affairs of this nation without Thy help. . . . O God, hear me and save this nation.'" —Selected

Moody Monthly



# idea NOTEBOOK



*A Department of Moody Monthly*

**Edited by**

**DOROTHY MARTIN**

## THIS MONTH

Getting Under Way with VBS

Ideas for Your VBS

Outposts Bring Them In; VBS for All the Family

VBS for Mother, Too; Joining Hands to Train Our Workers

Advertising Your Church

Bridge That Gap with Mid-Week Bulletins

Publicity on Wheels

## Getting Underway with VBS

*Wondering when you should start thinking about VBS? Here is a list of things you should be doing—if they're not already done!*

**E**ARLY preparation will take much of the headache out of vacation Bible school planning. It will assure you of enthusiastic workers and contented pupils. It will lay the groundwork for greater spiritual fruitfulness.

It may surprise you to learn that December is not too early to begin VBS planning. If you find yourself behind the schedule outlined in the check list below, work a little faster this year and catch up—then keep the suggested goals in mind as you plan your next vacation Bible school.

☆ ☆ ☆

### Check List of VBS Preparations By Eunice Fischer

#### Step I (Preferably by December)

- ☐ Get out that church file on last year's VBS including list of names and phone numbers of last year's workers, copy of demonstration program with timing notations, and attendance cards showing names and addresses of pupils together with comments on home visitation follow-up.
- ☐ Select director and departmental superintendents.
- ☐ Director should now take over, immediately sending for samples of current VBS teaching materials.
- ☐ Have the departmental superintendents consult the list of last year's workers, line up volunteers for this year and pass their names on to the director.
- ☐ In consultation with leaders decide on a date for VBS, submitting this to the Christian Education board for approval.

#### Step II (Preferably by January)

- ☐ Assemble leaders for prayer, to appraise materials (which will now have arrived), and to select the best course for the school.
- ☐ Have the director order a set of teacher and pupil manuals for each worker, turning the manuals over to departmental superintendents for distribution.
- ☐ Let the superintendents submit a list of needed supplies to the director, indicating general supplies to be ordered by the director (paste, crayons, refreshments, etc.) and tabulate future supplies to be bought in the department.
- ☐ Ask each superintendent to prepare samples of departmental handwork for demonstration at training meetings.
- ☐ Announce dates for training meetings, and have the director check to see that volunteers are now enlisted for each department.
- ☐ Ask the pastor to make occasional references to the important VBS ministry in his sermons.
- ☐ Mention VBS for prayer in Sunday school worker meetings, making an effort to tie the two schools together.
- ☐ Gather all VBS workers together for prayer and for general and departmental instruction as to aims and individual responsibilities.

#### Step III (By March)

- ☐ Schedule five departmental meetings to go over lesson content, to make handwork in a step-by-step process, and to memorize songs and Bible memory work.



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- (It's fun to work in a group. Light refreshments will help tie the workers together in social fellowship.)
- ☐ Prepare one-sentence news items on VBS for at least ten Sunday church bulletins.
  - ☐ Line up bus facilities or get volunteers to drive cars to pick up pupils, and honor those performing this service.
  - ☐ Contact a good speaker for a VBS workers' banquet.
  - ☐ Plan to take all your workers to a local VBS workshop if one is held in your area.

### Step IV (By May)

- ☐ Prepare an advance mailing to be sent pupils whose names and addresses are available from last year. Add names of Sunday school and weekday activity pupils.
- ☐ Purchase and put up posters in church and neighborhood, moving posters so that none is in the same spot more than two weeks.
- ☐ Appoint persons to make catchy verbal announcements in Sunday school departments for three Sundays previous to VBS opening, emphasizing the fun aspect.
- ☐ See that a sign is erected outside the church building two weeks previous to VBS.

### Step V (By June)

- ☐ Schedule a VBS workers' banquet with an inspiring program, a challenging parental testimony of what VBS meant in the life of some child, and a climaxing message presenting VBS as a missionary endeavor. (Let the Women's Missionary Society put on the banquet or have the church finance the cost as a mark of appreciation for the efforts of the VBS workers.)
- ☐ Display VBS handwork at the Wednesday night prayer meetings to inspire church people to pray for VBS.
- ☐ Send out a team of teenagers to blanket the neighborhood with door-to-door publicity.
- ☐ Plan a VBS parade the Saturday before VBS with decorated bicycles, wagons, cars, and flag-waving marchers.
- ☐ Commission all VBS workers in a five-minute dedication in the Sunday morning church service the day before VBS opens, with the pastor asking the workers to pledge their service and the congregation to pledge prayer support.
- ☐ Have a pupil from each departmental age level (oldest to youngest) go to the church pulpit in the Sunday night church service to say a few words about VBS and to hold up some handwork project or visual aid to be used in the school which is to open the next day.
- ☐ Ask a few men to stay Sunday night after church to help move room equipment into position in last-minute preparation for the best VBS you've ever had!

### THE NAMES OF JESUS—A Quiz

Many names and titles are given to the Lord Jesus Christ in the Bible. Some of the following apply to Jesus; others do not. Place a "J" in the space beside names you think belong to Jesus. Leave the other spaces blank. Answers are found on page 52.

- |                                |       |
|--------------------------------|-------|
| 1. Corner Stone                | ..... |
| 2. Mediator                    | ..... |
| 3. Emmanuel                    | ..... |
| 4. The Vine                    | ..... |
| 5. Martyr                      | ..... |
| 6. Counsellor                  | ..... |
| 7. Olive tree                  | ..... |
| 8. Branch                      | ..... |
| 9. The Word of God             | ..... |
| 10. Angel                      | ..... |
| 11. Lion of the Tribe of Judah | ..... |
| 12. Morning Star               | ..... |
| 13. Schoolmaster               | ..... |
| 14. Bread of Life              | ..... |
| 15. Antipas                    | ..... |



Buses and an outpost system helped boost daily attendance to 596 at the VBS held by the Christian Fellowship Church of Hammond, Ind.

## Ideas for Your VBS

By Staff Writers

THE basic pattern of a successful vacation Bible school has been well established. Summer after summer, thousands of boys and girls of all ages are being brought under carefully planned programs of teaching each morning for one or two weeks with splendid results in

souls won for Christ, in further Bible teaching, in dedication. Often VBS proves to be a link between unchurched families and the ministry of the gospel.

A number of new approaches to the VBS opportunity are being worked out, however, either to extend the outreach

of the summer Bible school program to adults, or to make the present program for children more effective. Several of these new approaches—each one tested by a season or more of experience—are here presented to help you increase the usefulness of your VBS this year.

### Outposts Bring Them In

As told by Samuel McDill

WINTER's chill may scarcely be out of your bones, but already you are thinking about vacation Bible school. You're making plans for the best VBS in your church history. Or at least you should be. We at Christian Fellowship Church, of Hammond, Ind., plan to enlarge last year's new promotional plans for an even better school this summer.

Early last year we paused for a good look at ourselves. Ordinarily, our Sunday school runs around 650, about half of them adults. But we were not satisfied with the VBS attendance of 450 (including, of course, close to 100 teachers and workers), although this was actually a 50 per cent increase. We had good facilities and we felt more children were available for our school, if we could find some way to get them into the church.

Optimistically, we set our 1955 VBS goal at 600. Then, based on department averages of the previous year, proportioned the gain each department would

need to make in order to meet that goal. And it worked out just that way. Although the ten days averaged out at 586, highest attendance mark hit 669. We could never have made it, however, but for the outpost program.

Our major problem was transportation. True, two church buses made regular routes picking up children at designated corners. But too many children were staying home on rainy days, rather than wait on the corner. And too often the bus came early or stragglers arrived late. Newcomers easily became discouraged. The outpost program has not only met this problem, but has made expensive advertising unnecessary, and we are reaching more boys and girls than ever before in a way that lasts.

In each area in the city, we spotted certain homes of our church people as convenient locations where children could meet to wait for the VBS bus. As far as possible, we tried to find homes with a

good basement or garage suitable for the children to gather in during all kinds of weather. We called these meeting places "outposts."

In most cases the woman of the home acted as outpost leader. The church sent her a list of all children in her area enrolled in our Sunday school, and she called in every home. She outlined the plan to the parents. Children were invited to meet at her home at a given hour, to be picked up by bus and taken to vacation Bible school, and returned to her home.

As she presented the plan, she was always on the lookout for names of playmates whom she might also interest. These additional homes were contacted and the information sent to the church. Just before VBS opening day, every child on her list received an announcement from the church. They read that on a certain day they were to meet at the home of their neighbor, Mrs. Homemaker,





One neighborhood outpost yielded this fine group for the Christian Fellowship school.

to ride the free bus to vacation Bible school. The response was gratifying. Most parents were quite willing to send their children to a neighbor's home.

Forty outposts were established last summer, and the women manning the outposts worked untiringly, one gathering

as many as fifty-two children at her home to await the bus. Some of the leaders used this waiting period to sing choruses, hear memory verses, and in many other ways to make personal contacts with the children. Some friendships made in this way have continued

throughout the year and often longer.

As might be expected, our two church buses were inadequate to pick up the number of children the outpost leaders enlisted. To increase the fleet, public school buses were rented, four each day at \$10.00 each per day. We believe the results show this money very well spent.

Just about time for the VBS opening march, each bus pulls into its own color station in front of the church, and out spill a happy group of boys and girls. At the close of the session, the bus meets the same group at the same spot. Stations are marked with construction paper signs—yellow, red, black, brown, green or blue, and the children wear tags bearing the corresponding color. With this system, any child who may become confused during dismissal can quickly be dispatched to the correct bus.

Other factors helped make 1955 a peak year in VBS for us—like an enthusiastic staff of workers, good lesson materials and a system of awards. But we are hurrying to provide more space to accommodate all the children our outpost soul-winners are already rounding up for the happiest ten days of this summer.

## VBS for All the Family

As told by Wallace A. Olson

USUALLY "vacation Bible school" brings to mind a bustling church full of happy children and earnest teachers on a sunshiny midsummer morning. This was the kind of VBS held in our Immanuel Baptist Church, of Wausau, Wis., until three years ago. Then we began to look beyond the children of our VBS to the older young people and adults in their families, and wish for this same opportunity for systematic Bible study and correlated activities for them as well.

Some in the church were a little skeptical at first, but when we began really "selling" them the idea of VBS for all the family, doubts dissolved and problems began to iron out.

First change that had to come, of course, was in the time. We called the school, "Family Bible Week," and set the time from 7:00 to 9:00 P.M. for five nights, with the closing period during the Sunday school hour on Sunday morning. In addition to the four regular departments—Beginner, Primary, Junior and Intermediate—we added departments for young people and adults, and a nursery where babies can be cared for while mothers and dads are in class.

The two departments for older members of the family caught on right away and have proved to be successful for the past three years. While the children's departments operate along the usual VBS lines, the young people and adults meet in the auditorium for ten minutes of singing and prayer. Then they separate into their respective age groups for two successive classes of thirty-five minutes each. As a special attraction, we have a visiting Bible teacher come for this week each year, and he and the pastor alternate classes. In this way both the young people and adult classes receive two Bible

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studies each evening under two different teachers.

Like most children's VBS courses, the Bible classes are planned to provide for spiritual growth in those already under the church's ministry, without neglecting newcomers. The first year of Family Bible Week, visiting Bible teacher Henry Boubelik taught the adults lessons on "The Christian Life," with studies on prayer, the Christian's walk, witness, fellowship and service, while the pastor was instructing the young people on what the Bible teaches about love, courtship, marriage, divorce and re-marriage. With the exchange of classes, the pastor taught the adults the ministry of the Holy Spirit, while the Bible teacher gave the young people lessons on personal evangelism.

The second year found the adults studying about "Christ in the Scriptures," under Roy L. Brown of California, while the young people were taught "The Accuracy of the Scriptures," in Mr. Brown's second class. And both groups received a foundation in "Contending for the Faith," from the Epistle of Jude, taught by the pastor.

Last year both groups learned "The Doctrine of Satan," under the pastor's teaching, and Dr. Wil R. Johnson, of the Moody Bible Institute Extension Staff, made Christian living very practical in lessons under the general subject, "The Secret of a Seeing Heart."

For the last half hour of each evening, the whole school comes together to view a missionary film. Then pupils, young and old, are dismissed with an enthusiastic reminder to return the following night.

We see exciting opportunities of expanding the effectiveness of this week to include other activities in the church. For example, if we had the space, we would like to add several courses from which the adults and young folk could choose, plus a course in music appreciation for choir members, a teacher training course for Sunday school teachers, a class of instruction for church officers, another for youth workers. The possibilities seem limitless. For the present, however, we are more than pleased to see what the Lord can do in homes when Dad and Mother come to church five evenings in a week, with all the children, to study God's Word.

## VBS for Mothers, Too!

As told by J. Marshall Peterson

WHAT about the mothers?" That was a question we faced at Immanuel Baptist Church, in Waukegan, Ill. Mothers were bringing their little ones to vacation Bible school, and aimlessly waiting throughout the activities to take them home. Some of these did not attend our regular church services, others had never been in our church before. Suddenly we realized we were overlooking a tremendous opportunity.

We invited the mothers to form a VBS class of their own, and they were pleased. That was three years ago. Since then, the Mothers Class has been a regular

March, 1956



Older young people and adults are included in a "Family Bible Week" at Wausau, Wis.

part of our VBS schedule.

Two class sessions are held each morning for mothers, with a fellowship break (for "coffee and") between the sessions. One class is a Bible study. The other is a time for discussing everyday problems, when the teacher helps mothers find solutions to their problems in the light of Scripture. We call it "Practical Christianity."

The good fellowship and lively discussion in both classes are bringing real results for the Lord. Each year we are more convinced that VBS is for mothers, too!

## Joining Hands to Train Leaders

As told by Jeanne G. Teply

INSTRUCTING workers is an important step in preparing for a successful vacation Bible school. Rarely, however, can a single church afford to give as complete instruction to its workers as is really needed.

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- #8—Interior view of Bethlehem manger
- #9—Basic outdoor night-time scene

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lowship of Evangelicals tried its first VBS leadership training school which was held in our Loudonville Presbyterian Church, in Loudonville, N.Y. It was very well received and requests are being made that it be held again this year.

The school met on the five Tuesday evenings in May from 7:30 to 9:30. To make the work as practical as possible, we selected one VBS course as a basis for our instruction. Two fifty-five-minute periods each evening were given to detailed instruction in groups covering nursery, pre-school, primary, junior and teen-ager departments. Each session covered one day's lesson; thus in five evenings we covered a two-week course.

The two major teaching sessions each evening were separated by a fifteen-minute period in which we scheduled different features each night. These included "Rhythm Band Techniques," "Leading Children to Christ," "Publicity Pointers" and "Motivating Missionary Interest." The closing feature period was devoted to prayer for the VBS schools to be held during the summer.

To help in publicizing the school, invitation folders were mimeographed on colored paper. These were made up for mailing and included a registration form.

At the close of the training period, those attending were asked to fill out evaluation sheets. Later, from the comments of several ministers, it seems that this training improved last year's schools tremendously. **END**

Our children look forward to the story for children and are very disappointed if it is omitted. They also enjoy "Out of the Mixing Bowl."—Mrs. John Sidey, La Grange, Ill.

★

Answers to the Quiz, "The Name of Jesus," on page 48.

The following are references to the Lord Jesus Christ: (1) Corner Stone, Eph. 2:20; (2) Mediator, Heb. 12:24; (3) Emmanuel, Matt. 1:23; (4) The Vine, John 15:5; (5) Counsellor, Isa. 9:6; (6) Branch, Zech. 6:12; (7) The Word of God, Rev. 19:13; (8) Lion of the Tribe of Judah, Rev. 5:5; (9) Morning Star, Rev. 22:16; (10) Bread of Life, John 6:35.



## SUBJECT 6 *Programs and Publicity*

*There is more than one effective way of making your church known*

### Advertising Your Church

*By Clate A. Risley*

FOR decades the church has been singing, "Publish glad tidings!" Too often, however, it has done very little about it. Many a good message has been ineffective, not because of lack of prayer and preparation, but because of lack of "know how" in the matter of making its ministry known.

Why should the church publicize itself? Because the church that is true to the Word of God has a message that every individual in the world needs. The church is engaged in business—important business, because it is God's business. Let us not put less into the soul-saving work of the church than we put into business enterprises for lucrative returns.

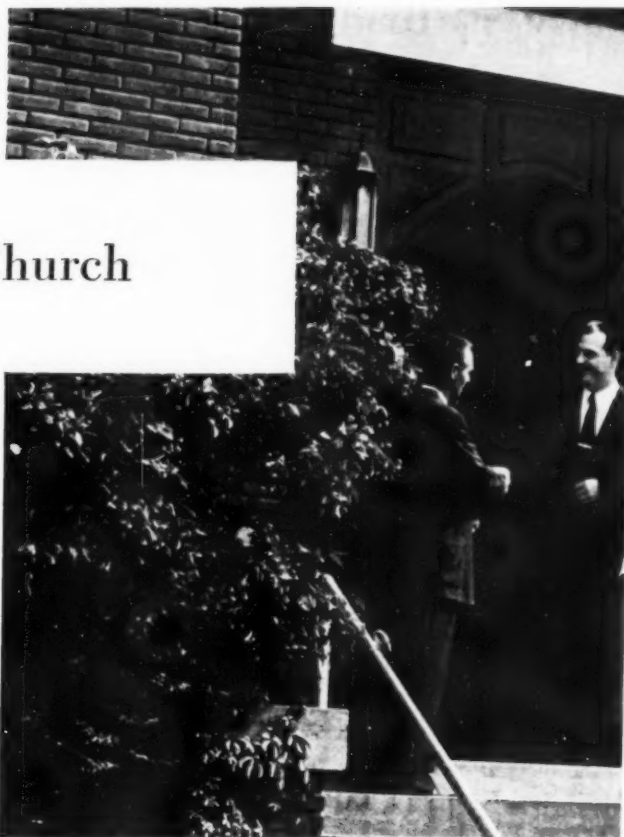
The most important factor in making your church known is the impression it makes on others. Give your church the visitor test. Would *you* come back again? Are the people who are coming to your church being made to feel welcome?

Be sure your ushers are on the job and know what is expected of them. Many a person decides in his own mind not to return to a church even before he has heard the preacher, because of the careless way he is met. A wide-awake, smiling usher is a valuable man, worth many advertising dollars. Let's not think of getting more people to come if those already coming are not being cared for.

Are you keeping the newcomers, and making them loyal attendants of your church? They should be called upon during the week and made to feel wanted. Sunday school teachers should consider contacting absentees and following up visitors an important part of their task. Of course, there can be no adequate follow-up in church or Sunday school unless there are adequate records. Every visitor should be encouraged to sign a guest book or visitor's card, and every Sunday school visitor properly recorded.

Many other questions should be asked, but one we cannot avoid. What about your building? Is it clean? Are rooms well lighted? A dirty church is advertising in reverse. Song books on top of pianos and literature out of place say to strangers, "We really don't care."

♦ **ONCE** you are confident that your  
March, 1956



*If you were a visitor, would you come back? Bloom photo from Monkmeyer*

organization and program are making friends, you can turn to other means of making your work known. Begin with your own church members. You cannot expect Mr. and Mrs. Community to be church and Sunday school conscious if Mr. and Mrs. Average Churchmember are not.

The church bulletin is an excellent means of acquainting people with the church services, other activities and even with its doctrinal stand. Another is the publicity on bulletin boards, both out of doors and within. Keep materials changing. Be sure old, out-of-date announcements are removed promptly. Use color, pictures and photos. Be sure there is good lighting. Announcements from the platform can be valuable promotion and when well planned are good publicity.

The average church could do much to increase church attendance by direct mail advertising. Many churches already have a good-sized prospect list on their rolls. Such people may be contacted profitably by means of carefully prepared cards and letters. Who but Uncle Sam will go clear across town and deliver a message for three cents?

Then there is no method quite like the canvass to make a community church conscious. Go to each door with a smile and a genuine interest in people. Go

with literature, church bulletins, Sunday school papers, special announcements.

Follow up the canvass with regular organized visitation. To do this you will need a visitation director, a prospect list, a definite time, and location assignments. Brief instruction from the pastor may help first-timers. Let your church become known as the home-calling church.

♦ **NEWSPAPERS** are always glad for church news, if it is well-written and of general interest. Things are happening in our churches every week that should be written about. Pictures add interest to such stories. News material is always better than advertising—it costs more in effort but less in dollars and cents. However, don't overlook the importance of regular paid newspaper advertising.

Know what you are advertising. Be sold on it. Be sure it is worth advertising. Above all, be honest. Remember there are two kinds of advertising—good and bad. In preparing advertising, be sure your copy answers all of the questions: what, who, where, when and why? Remember, whatever you are doing in the Lord's work deserves to be known. Talk it up, write it up, print it up, spread it out. And as you do it, do it well—be correct, be clear, be concise and be complete.

END

*You can make the long stretch from Sunday to Sunday  
count for extra publicity when you*

## Bridge That Gap with Mid-Week Bulletins

By William J. Krutza

THE mid-week bulletin is a new attention-getting way to make your church program known throughout the community. Increasingly it is finding favor in many churches. In the First Baptist Church, of Galva, Ill., we have found that in addition, the bulletins provide an extra opportunity to make an appeal to

people to be faithful to Christ and loyal to the church.

Several companies which publish Sunday bulletin folders now carry mid-week bulletins as well. These have attractive covers which challenge readers to attend church and to support the work through their prayers and gifts. Usually they

come in sets for each month of the year, with a continuity of thought for each month. Emphasis is upon the importance of being present for the next church service.

Like Sunday bulletin folders, the inside is left blank for mimeographing a personal message. This space can be used to advantage for any purpose which the pastor feels needs emphasis. It can be used to cultivate Christian thinking and reading in homes where little material that has a Christian emphasis is read. It can advertise important services. And we have often profitably used this space for short to-the-point articles on doctrine.

One can easily address the mid-week bulletins with an addressing machine, or by mimeographing a several months supply of sheets of perforated labels. Even when the bulletins must be addressed by hand, their effectiveness make this project well worth while.

Mid-week bulletin can be sent through the mail as printed matter, or as any other mimeographed material. The bulletins themselves do not weigh much and may be "stuffed" with other printed literature such as offering envelopes, printed sermons and denominational literature, if they are stapled.

The mid-week bulletin is an important aid to the pastor. It gets into every home in the church every week. It keeps the people in contact with the church, and the church regularly in contact with the people. END

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By Sylvia Mattson

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Care is taken not to make car owners drive from one end of town to the other. Gas is saved by assigning passengers who live near the driver. Since the car owner is coming to church anyway, the extra cost of picking up the children is very small.

Other drivers following courtesy cars read the tags on the license plate, and many of them wonder what they mean. Some curious drivers actually make it a point to ask our car owners about the tags. Thus our church is being advertised even while the cars bring new children to Sunday school!

... so run that ye  
may obtain



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## My Kid Brother, Nate [Continued from page 17]

versant with the modern missionary movement know how he went to Ecuador and why.

Who can forget his gallant testimony as he lay in the hospital after a plane crash, his back broken, his sight gone? In effect, he said, "If I must be blind and crippled the rest of my life, it will be worth it all, if only we can reach the Indians with the gospel of Christ."

His sight returned in answer to prayer, and even before the cumbersome cast was cut off he was back in the jungles, building an advance mission base and primitive airstrip. At times the blazing sun heated the cast so that he had to hunt shade to avoid being badly burned. No doubt he must have been an odd-looking sight encased in plaster from his neck to his thighs, but Nate wasn't interested in appearances. He was driven on by a consuming passion to reach the last degenerate savage in those steaming tropics with the gospel of Christ.

How he met and married Marj, his faithful and talented wife, is another story. Needless to say, this unassuming lad with experience far beyond his years could never have conquered jungle barriers and the heartbreaking setbacks of pioneer missionary work without the full and enthusiastic support of his wife, who not only acted as nurse, radio monitor, teacher, and mother to three small children, but shared the vision and mission of her pilot husband.

Nate never knew what it meant to loaf, or even to take a vacation as such. Always he was figuring out some new ingenious device for increasing the safety and effectiveness of missionary aviation. His previously unheard-of idea of lowering a bucket on a rope while flying in a tight circle has captured the imagination of some of the top leaders in the field of aviation, including our oldest brother, Sam, who is high up in aviation circles today. Other plans were being developed when Nate with his four dauntless companions were called into the presence of their Lord.

✦ PERHAPS it will be several years before the story of that fateful day is fully told. The facts now shrouded in the darkness of jungle trails and the still deeper darkness of savage hearts may suddenly be brought to light, or slowly pieced together.

But enough is known to stir the hearts of men throughout the world, as the thrilling story of their Christian heroism has been sent out across the air waves from Christian radio station HCJB high up in the lofty crests of the Andes mountains.

As I write, people here on the streets of San Jose are talking of the selflessness and courage of these men. And it is safe to say that throughout Latin America

millions of those who read newspapers and listen to the radio are stirred to admiration and moved with compassion.

Back in the homeland many Christians are taking stock of their own lives and re-evaluating their own measure of devotion to Christ. Somehow the shiny new car sitting in the driveway doesn't seem quite so necessary. Somehow the fancy clothes, so carefully selected have lost their appeal. The hours spent sitting comfortably before the television set bring a haunting sense of spiritual delinquency from the more vital tasks of life.

✦ HERE in San Jose, studying the Spanish language, my own soul has been rocked to its very foundations. Surely the Lord knew the very moment when His servant would fall before the brutal spears of sin-ridden savages. Has He called us out with our five children to carry on the work here in Latin America?

Through my tears I look into the face of my Saviour, and say, "Lord, I'm not worthy to take the place of my brother. He was the noblest and best of us all. But Lord, if you can use us even to a small degree, we, too, are ready to live for Thee, or die, as Thou seest best."

Although I am willing and ready to go to the jungles if that be His will for me, I feel sure that my ministry is of another kind. God has called me to city-wide evangelism, and in a wonderful way He is calling out men like Bill Fasig, Hammond organist, and others to form a team which we believe God will use in the great centers of South America.

But the work Nate started there at Shell Mera will go on. The Missionary Aviation Fellowship will continue to expand its world-wide ministry. Translators like my sister, Rachel, will push farther back into the interior regions. Hundreds of young men and women will leap to carry forward the blood-stained banner of the Cross, until the last savage in the last forgotten jungle of earth hears of a Saviour's love and of a salvation paid for by the precious blood poured out on Calvary's brow.

END

## Clouds Without Rain

Souls are not saved by "systems" but by the Spirit of God. Organizations without the Holy Spirit are like mills without power. Methods and plans without the grace of God are pipes without water, lamps without oil, banks without money. Even a church that has an orthodox creed and accepts the Biblical standards is as useless as are clouds without rain until power comes from God.

—Charles H. Spurgeon  
**SERMONBUILDERS**

For Intercessors

## March Prayer Guide

"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3).

The suggested items of praise and prayer which follow are meant to serve as an aid to those who wish to enlarge the horizons of their prayer life. The reader should, of course, add other needs to this list, including his local and personal needs, as God lays them on his heart.

### DYAKS IN BORNEO

Praise God for the remarkable gathering of souls among the Dyak people of Borneo. The Regions Beyond Mission reports that during its brief period of five or six years in this field, some hundreds of these demon-worshippers have come to know and love our Lord Jesus Christ. Continue to pray for every effort put forth to win the four million people of this island to Christ.

### AUCA INDIANS IN ECUADOR

Pray that the sacrifice of the five missionaries who were slain in their effort to reach the Auca Indians of Ecuador may have far-reaching effects to the glory of God. Pray that it may arrest the attention of the unsaved and challenge Christians. Ask God to send in other consecrated workers, dedicated to the task of bringing Christ to these and other still unreached tribes. Pray that missionaries may have much wisdom in knowing how to approach the Aucas and that these missionaries may be protected from harm.

### CHINESE CHRISTIANS

While many of the Christians in China are suffering much for lack of food and clothing, God's grace and power is proving to be sufficient and His work is making progress. Pray for the Bible classes—often held in secret—that the doors may be kept open and that the Christians may be strengthened in the faith.

### MAU MAU DETENTION CAMPS

Pray for the intensive Scripture distribution campaign going on among the thousands of prisoners held in Mau Mau detention camps in Kenya Colony. The reports have been encouraging. In some of the larger camps, Christian detainees are building their own mud-brick church. Pray that as these prisoners are released they may carry the gospel of Christ back to their families and communities.

### BILLY GRAHAM TEAM

Continue to pray for the ministry of the Billy Graham team. Remember the important task of the advance men whose responsibility it is to set up the campaigns. Pray also for the group of men who are appointed to council with the new converts in the faith. Then pray for the outpouring of the Holy Spirit upon every service, that many more lost may respond to the call of Christ.

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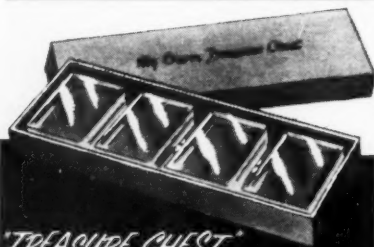


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## Easter at Winston-Salem [Continued from page 15]

of the crowd there is a solemn silence. Slowly the doors of the church swing open and the choir emerges, followed by pastors of the Moravian churches of the city. Then the mayor and chief-of-police.

Still the hushed crowd waits for the one who is to conduct this 182nd Easter sunrise service to appear. In a moment the Right Reverend J. Kenneth Pfohl, veteran bishop of the Moravian Church, passes through the church door to quietly mount the few steps to the special platform built for this service.

Silently now the bishop faces the green and the waiting congregation, his gaze steadfastly turned toward the heavens. Almost breathlessly we wait. Then as the first streak of light glows from the horizon, the church bell peals the signal marking this day of rejoicing.

We see by the great clock on the church that it is just 6:00 A.M. As the triumphant tones of the bell diminish and grow silent, the bishop steps to the microphone. Although he has opened this service in this same way for so many years, his voice seems to tremble with emotion.

"The Lord is risen! He is risen, indeed!"

Quickly the response comes from the assembled thousands: "The Lord is risen, indeed!" And then the choir and people are singing spontaneously, joyously:

*Hail, all hail, victorious Lord and Saviour,*

*Thou has burst the bonds of death;*  
*Grant us, as to Mary, the great favor*

*To embrace Thy feet in faith;*  
*Thou hast in our stead the curse endured,*  
*And for us eternal life procured;*  
*Joyful we with one accord*  
*Hail Thee as our risen Lord.*

The Easter liturgy of the Moravian Church which follows is an affirmation of triumphant faith. One by one Bishop Pfohl reads the statements of faith, and at the close of each the congregation solemnly proclaims, "This I verily believe."

A stanza of a hymn closes the service in the square.

♦ The band is now broken up into segments of about fifty players, the sections taking places at intervals between the church and "God's Acre," not quite a half mile distant. The bishop leads the way, while congregation and visitors, guided by the ushers, form into columns of four, moving slowly to the graveyard where the service will be concluded. The bands play antiphonally, passing their music back along the line as one might pass a torch.

Now the day brightens as the procession passes along Cedar Avenue to enter

"God's Acre" at the middle gate. On the white arch beneath which we pass are the words, "I am the Resurrection and the Life."

We marvel at the quiet orderliness of so large a crowd. "It will take hours to move so great a congregation into the graveyard," we had thought. But in less than half an hour the entire company has congregated in the broad intersecting paths of God's acre.

Now the band has reassembled and the choir has taken its place. Together they lead the congregation in the hymn:

*Lord, Thy body ne'er forsake,  
Ne'er Thy congregation leave;  
We to Thee our refuge take,  
Of Thy fulness we receive;  
Every other help be gone.  
Thou art our support alone,  
For on Thy supreme commands  
All the universe depends.*

In a few minutes the service draws toward a close. We listen thoughtfully as the bishop continues: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, shall also quicken these our mortal bodies if so be that the Spirit of God hath dwelt in them. Amen."

Never have familiar words seemed more meaningful. There is a quiet peace, a serene Easter joy in our hearts as we sense anew the unspeakable gift which has been made ours through the death and resurrection of our Saviour. Looking at the faces of others about us somehow we sense that they feel this, too.

Reluctantly we turn our faces toward the city once more. For these brief hours we have been living in the presence of eternal things. We will be leaving tomorrow, returning to our own home, our work, our circle of friends. But in our hearts we know that we will never forget the deep impressions of this past week, nor soon lose hold of the truth that makes for invincible faith, the basis of which is the glorious, victorious message, "The Lord is risen indeed." **END**

### Treason!

Once in Australia a man built like a prize-fighter said to Dr. R. A. Torrey, "I am not a Christian, but I am moral, upright, honorable, and blameless . . . and I'd like to know what you have against me." Torrey looked the man straight in the eye and replied, "I charge you, sir, with high treason against heaven's King."—Source unknown

**SERMONBUILDERS**

Moody Monthly



# Moody MONTHLY

# Jr.



A special  
section  
for Boys and  
Girls

MARCH, 1956

## The Little Lamb Who Helped

*Thomas' Dad didn't think about Margo's pet, Frisky,  
when he sent the load of lambs to market.*

THOMAS jumped from the school bus and headed up the drive for Mrs. Allison's house. Bob and Joel were right behind him. From the porch he watched the girls coming more slowly, swinging their lunch pails as they laughed and talked together. Every Friday the bus stopped at Mrs. Allison's farm to let off children for Mrs. Allison's Bible Club.

Yes, Thomas saw Margo was coming along with his sister Martha. He was glad. He had been afraid that Margo would go on home today. Her eyes still looked as if she might cry again any minute. She must still miss her lamb Frisky.

It was too bad about Frisky. His father had not thought about Margo's pet lamb when he sent the load of animals to town yesterday. Margo had looked all over for him when she came home from school. Guess Frisky was the only thing Margo had ever had of her very own to love. Thomas remembered how the little orphan lamb had followed her around from the very first. Margo fed it with a nursing bottle and treated it just like a baby. But that was the way on the farm, Thomas knew. You could have pets, but almost always they ended up at the market.

Of course, Thomas realized, Frisky really belonged to his father. But the lamb was born just about the time Margo arrived from across the ocean with her parents who had come to work on the farm. Margo and the lamb just seemed to need each other.

Margo was really different now. Thomas looked at the girl sitting on the floor of Mrs. Allison's living room, beside his sister. The two girls dressed



"Ohhhh!" sighed Martha like she had held her breath for a long time. "Isn't it sweet?"

almost alike looked practically like sisters. And Margo spoke English now almost as well as anyone.

♦ MRS. ALLISON was telling the story. He hadn't been paying strict attention, but Thomas had heard enough to know that they were going to have refreshments today after the story. This was the last club meeting until after Easter vacation. Refreshments would sure be all right with him. He knew Mrs. Allison's cakes and cookies! Thomas jerked his thoughts back to the story.

"Jesus was called 'the Lamb of God,'" Mrs. Allison was saying. "You remember the verse we were learning in John 1:29? John the Baptist saw Jesus coming toward him and said: 'Behold the Lamb of God, which taketh away the sin of the world!'"

As she put pictures on the flannel-graph board, Mrs. Allison told how God's people had been told to choose a perfect lamb from their flocks. They were to bring it to the temple to be offered to God so their sins would be forgiven. A perfect, innocent lamb had to die for their sins.

"Today we don't offer lambs to

God," she said, "because God sent His own Son Jesus, the perfect Lamb of God, to earth to die on the cross. If we love Him and believe in Him, our sins will be forgiven."

♦ THOMAS knew the story. He had received Jesus as his Saviour in Bible Club last year. He looked quickly over at Margo. How was she feeling about the lamb in the story that had to die? Would she start crying again? He wished Margo would love the Lord Jesus as he and Martha did. But Margo kept saying she couldn't. And her mother and father wouldn't listen about the Lord at all.

"Jesus was willing to take our punishment for sin," Mrs. Allison was saying. "He was the Lamb who took our place by dying on the cross. Do you want to thank the Lord Jesus for dying for you and want to receive Him as your Saviour?"

Thomas bowed his head. "I wish Margo would love Thee, Lord Jesus," he prayed. After Mrs. Allison finished praying, and Thomas opened his eyes, he blinked and looked again. Standing there with Mrs. Allison's arm around her was Margo!

♦ THEN Mrs. Allison's hired girl Hilda brought in the refreshments. First came the cake. Or was it? Hilda handed the silver tray to Mrs. Allison and the children gathered close to see. It was a lamb! A little white lamb, lying with its feet tucked under him. Shredded coconut made its curly white fleece and two raisins were its shiny black eyes. It looked so real!

"Ohhhh!" sighed Martha.

"Is it really a cake to eat?" asked Bob, ready to start right in.

Margo patted its back, as if she loved it almost as much as Frisky.

Mrs. Allison set the cake in the middle of the long table in the dining room and the children took their places around the table. At each place was a big dish of jello and a little fancy basket of candy and nuts. After Mrs. Allison thanked God for the food, she nodded to Hilda that she could cut the cake, and serve it.

"Oh! Ohhh, please, no!" The cry came from Margo.

Thomas gulped, and blinked fast.

"Please, Mrs. Allison," Thomas said, his eyes pleading. "Couldn't we just eat the jello, an—and these nice nuts and candy?"

"What do you mean, not have any cake?" protested Bob.

"Not have any cake?" echoed some of the girls, wonderingly.

"It's because of Margo's Frisky," Thomas explained. He told about how Frisky had made Margo so happy when she first came to America, and how having him for her very own to love she had been helped to get over her strangeness in the new home and school.

♦ EVERY child around the table looked at Margo with sympathy in their eyes. Each one could remember a pet lamb or calf of his own which one day had made the trip into town.

Finally, Joel spoke.

"I wouldn't want to eat this lamb, either," he said. "Not after the story."

One by one the children nodded.

"Mrs. Allison," Joel continued. "If we don't eat any cake, couldn't Margo take the lamb home with her? She could keep it for a while."

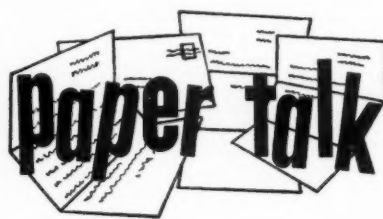
"Why yes," answered Mrs. Allison. "If you all agree, I'd be happy to give the lamb cake to Margo." She turned toward the kitchen. "And—Hilda, will you please bring in some of those good cookies you baked?"

Thomas smiled happily. "And Dad said we would be having some new lambs about next week. You can have a new pet to love then, Margo."

When Thomas' dad came with the station wagon to take all the children to their homes, Margo carried the carefully wrapped lamb cake. Thomas held the door open for the girls. He saw Margo pause.

"Thank you, Mam, for the lamb cake," he heard her say. "I will love him very much. I will show him to my mamma and my papa. I will tell them Jesus is the Lamb of God who died for them. Thank you, Mam, I think they will love Jesus, too."

Outdoors, following the other children to the car, Thomas handed his books and lunch pail to Martha and went flying heels over hands in two cartwheels. He felt so good. **END**



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afternoons different from other  
days, yet nice.

What you are doing in your Sunday  
school class or Junior meeting  
that other boys and girls might  
like to do?

### A PUZZLE TO DRAW

Draw lines from dot to dot below in the order of the numbers, beginning with No. 1, drawing to No. 2 and so on, to make a picture of Frisky. Make 11 straight lines to finish spelling the two words in the title at the side and 6 straight lines to finish the word in the verse below.



"Behold the **— — — — —** of God which taketh away  
the sin of the world" (John 1:29).

## I Know

[Continued from page 20]

and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Once I was by nature dead in trespasses and sins, a child of wrath even as others, utterly helpless to save myself or get help from my fellows (who were of like nature), under the curse, and condemned to eternal death.

But now through faith in Christ I am alive from the dead, old things are passed away, all things are become new, I am a child of God, all the promises are mine, a glorious hope is mine, I have life eternal.

By all these evidences I know that God has kept His Word and Christ lives in me. He is the living Christ, and I know it. END

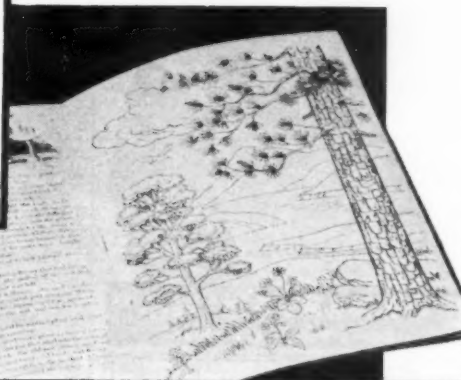
What we lack is attention and reflection. We do not think and therefore we do not thank. The two words grow out of the same root. Thanking is the fruit of thinking. Accordingly, to give thanks always for all things implies the maintenance of a habit of alert and sympathetic attention. —George Hodges

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.—Exodus 20:7

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# SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

March 18

## Jesus Institutes the Lord's Supper

Luke 22:7-23

**MEMORY SELECTION:** For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—I Cor. 11:26

The great feast of remembrance and faith which we call the Lord's supper was established by our Lord Jesus Himself. Before we look at the institution of this important feast, let us recall the events leading up to it, for they present vital teachings.

There is the story of the widow casting her mite into the treasury with its clear teaching on the subject of Christian stewardship. Then, in speaking of the Temple, Jesus takes the opportunity to teach concerning the ultimate destruction of Jerusalem and concerning His own second coming. Next we have a dark picture, namely, the treachery of Judas. How sad that one of His own select group of disciples should provide the help which the unbelieving leaders needed. They had been unable to get at Him because of the people, who heard Him gladly and who were on His side. Now Judas came to the actual betrayal of His Lord, which was no doubt the outward expression of what had long been in His heart.

The immediate background of the Lord's Supper is the Jewish passover. This was the chief one of the annual feasts celebrating the deliverance of the Hebrews from Egyptian bondage. The passover lamb was slain on the evening of the fourteenth day of the month Nisan (early in our month of April). The shed blood of the lamb spoke of sacrificial atonement for sin, the unleavened bread spoke of purity, and the bitter herbs typified bondage from which they were delivered.

Our lesson begins with the preparations for

### I. The Last Passover (vv. 7-13)

There are some who believe that Jesus did not actually observe the passover feast before establishing the Lord's supper, but rather used the elements to introduce the new feast. It is entirely probable that He did, however, since He said that He had looked forward with desire "to eat this passover" with them (v. 15). In either case, we have here the transition from the Old Testament order to that of the new covenant. It is not a preparation for the end of all things but rather a looking into the future.

"Here we see the perfecting and passing of the old economy and the beginning of the new. The Passover was observed as the feast of deliverance from slavery,

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the feast of the exodus, the feast of hope. Men had kept it fitfully through the long centuries, regularly at first and then occasionally through the age of decadence. The King sat down to keep it as one of the nation and the people. That was the last keeping in the economy of God because all that it had foreshadowed was fulfilled as He sat at the board, and all that it had pointed to found ultimate fulfillment in Him. He completed that of which the exodus had been the preparation. The final exodus came by way of the Cross to which He was going." (Dr. G. Campbell Morgan)

Now we come to the establishment of the new feast as we see

### II. The First Communion (vv. 14-20)

Taking the unleavened bread and the unfermented wine of the passover, Jesus established this new feast, the Christian feast of remembrance which we call "Communion" or "the Lord's Table."

In I Corinthians 11:26 we are told that as often as we eat this bread and drink this cup, we show forth the Lord's death till He come. At the Lord's table, His followers find spiritual strength in remembering His death for them, and they also find joy as they remember that He is to come again. Note also that in doing this, they testify to an unbelieving world that they do believe in and cherish these truths.

The feast has also rightly been called "Communion," for down through the ages, and until He does come, the saints of God have sweet communion at His table, first of all with Him and then with one another.

He speaks of His body as being broken for us and His blood shed for the remission of our sins. We are therefore bought with a price and are to glorify God with all that we have and all that we are.

It is also to be noted that He speaks of His blood as being of the New Testament or Covenant; hence the Lord's Table speaks of our allegiance to Him, of our loyalty, and our devotion to His service. It is interesting to observe that the Christian Church speaks of this feast as a "sacrament," which is a word taken from the Latin "sacramentum," meaning the "oath," essentially the oath of allegiance of a soldier.

We almost regret having to note our third point, for it strikes a sad and discordant note as we observe

### III. The Great Betrayal (vv. 21-23)

What precious fellowship the Twelve and their Lord must have had around the table in the upper room as they kept the feast. Think what a shock must have come to them as in the midst of this fellowship Jesus quietly and solemnly made the astonishing statement, "Behold, the hand of him that betrayeth me is with me on the table."

Their joy was changed to exceedingly great sorrow as "they began to inquire among themselves, which of them it was

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that should do this thing." Apparently, Judas had maintained such careful outward conduct as to turn no suspicion in his direction, even though for a long time he had had in his heart the blackest of treachery against his Lord.

The sad and soul-searching fact is that it is possible for one to make a high profession of faith in Christ, and even to so live as to give no cause for criticism, and yet to be the enemy of Christ.

Note in verse 22 that while Jesus was betrayed and went to the cross as it was determined beforehand and in fulfillment of prophecy, that fact did not in the slightest degree justify His enemies who had brought about His betrayal. (See Acts 2:23 A.S.V.)

In conclusion, let us be sure to point out to our classes the great importance of keeping the feast of the Lord's Supper. All too many Christians in our day are being neglectful about this matter, causing harm to themselves and bringing weakness to the church. Let us not be among those who thus fail the Lord.

March 25

### The Meaning of Christ's Suffering

Luke 23:4-18, 39-43

**MEMORY SELECTION:** *He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*—Isa. 53:5

Most appropriately, the lesson which concerned the Lord's Supper is followed by this one on the meaning of Christ's death. For, as you recall, it was His death that was to be shown forth in the Lord's Supper until He comes again. In other words, the feast of Communion has no meaning except as it centers in the remembrance of His death upon the cross for us.

The fact we must get hold of is simply this, that Jesus died for us; and we may well make that personal and say, for me. It was my sin burden that He bore on Calvary's tree. It was for me and for you that He worked out redemption on the cross.

Dark days have been frequent upon our earth, but the darkest day of all history was the day when cruel men laid their unholy hands upon the Son of God and crucified Him. And yet, by the grace of God, it was a day of bright hope for the sinful sons of men, for on that day redemption was wrought. God so loved the world that He gave His Son to die upon Calvary's cross, and we find in Him eternal life.

The cross is very popular as an ornament to be worn by a person or to be placed upon a church building, but it is so easy to honor the cross in that way and yet to forget that it speaks of the awful hour when our Saviour cried, "My God, my God, why has thou forsaken me?" as He became sin for us. (II Cor. 5:21).

An unpleasant picture comes before us in our lesson for today as, first of all, we see

#### I. Evasion and Mockery (vv. 4-11)

Pilate and Herod had somewhat differ-

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ent viewpoints regarding our Lord, but they were alike in two things: their unwillingness to accept Him as the Son of God, and their fear that He might have some authority which would bring their little world tumbling about their ears. They feared Him, and yet they were interested in Him and eager to know more about him.

Pilate evidently saw in our Lord something striking in the way of spiritual power, and had a desire that He might set Him free to carry on His effective ministry. At the same time he feared lest he should come in disfavor with the people or should lose some of his power. So, though he found no fault in Jesus, he was willing to evade his responsibility. Or, rather, he *tried* to evade it, for no man can actually evade a direct and uncompromising decision concerning the Lord.

Herod seemed to have had a somewhat different viewpoint. He had heard John the Baptist, and been quite taken by his message until his life of sin was challenged. Then he allowed his love for his brother's wife to close his heart and mind to anything that Jesus might say to him concerning his spiritual need. He also evaded, or—shall we say again—*tried* to evade his responsibility by mocking our Lord, placing upon Him a gorgeous royal robe and seeking to make a fool of Him before the people.

These men have their modern counterparts although today's Pilates and Herods may be more smooth in their manner of speaking. Actually, the world is full of people who by evasion or by mockery would deprive Jesus of the position and the worship which is His by right.

We find coming out of this situation a rather striking thing: a strange communion of

### II. Friendship and Wickedness (v. 12)

There is a wonderful and delightful comradeship between people who love and honor our Lord, but there is also a comradeship between those who in wickedness reject Him. Pilate and Herod, who had not been friends, became comrades in this rejection. This made them friends again, but what a strange and awful friendship!

The world is willing to give this kind of friendship to men and women who will reject our Lord. Often men and women who fear to stand by their convictions and who are willing to compromise find this fellowship to be sweet to their hearts, even though ultimately it leads (as it did for both Herod and Pilate) to destruction.

Now we come to the actual scene where a decision had to be made. And we find here both

### III. Indecision and Decision (vv. 13-18)

Pilate, confessing that he had found no fault in Christ, was willing to set Him free. And since it was the custom at the time of the feast to release a prisoner, he offered Jesus to the people. Pilate was a man of compromise and indecision, and he has been written on the pages of Holy Scripture as a warning example to all those who would try to speak

kind words concerning our Lord and yet would avoid making a decision to stand true to Him.

Pilate tried to wash his hands of "the blood of this innocent man," as he put it, but there was no water on earth that could wash away the stain of rejection from his poor, weak and wicked heart. That is true today of men and women who seek to evade the issue. They must ultimately face the question, "What will you do with Jesus, who is called the Christ?"

Passing by (for the purpose of this lesson) the actual crucifixion, we now have brought before us the scene as Jesus hung between the two malefactors. And here we see a striking picture of

### IV. Unbelief and Faith (vv. 39-43)

One of the two men who were hanged with our Lord "railed on Him, saying, 'If thou be the Christ, save thyself and us'". Thus he joined the others who stood about and scoffed, ridiculing His claim to be the Son of God and taunting Him. It was the expression of the man's heart of unbelief, and it sent him into eternity without God and without hope.

But here we see a marvelous thing—for the other thief, rough and wicked person that he was, saw in Christ a Saviour to whom he turned by faith. That faith was quickly and fully honored by our Lord. Someone has said that this man had remarkable vision for hanging there on the cross—he saw all the way into eternity and realized that he needed to be saved.

Will someone in our classes in Sunday school today see their need of Christ and cry out to Him for deliverance from their sin?

April 1

### The Meaning of the Resurrection

Luke 24:28-34, 44-53

MEMORY SELECTION: *But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57*

How glad we are that the morning of the resurrection day followed the dark days of crucifixion and burial of our Lord! Today we come to the great and encouraging holy day of the Church, and remember once more that our Lord could not be holden with death but is a living Lord.

Fellowship with the risen Lord is an unfailing source of faith and courage. Certainty that He is alive and *with us* is the very essence of our observance of Easter.

We rejoice as we declare with Paul, "Now is Christ risen from the dead" (I Cor. 3:20), and that He is "declared to be the Son of God with power by the resurrection from the dead" (Rom. 1:4). We too would join the disciples who "with great power gave witness to the resurrection of the Lord Jesus" (Acts 4:33).

Our lesson opens as we join the two men who have been traveling the road from Jerusalem to Emmaus. They had become bewildered by the events of the crucifixion and the days following, and

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somehow felt that all their hopes had been crushed. As they walked wearily along the road, suddenly they were joined by another, who sought to meet their disheartened and discouraged spirits with instruction from the Scriptures. This as always was strikingly effective, although they did not realize it until later. Our lesson takes up the story after our Lord had left them. See them now as men with

### I. Burning Hearts and Renewed Faith (vv. 28-34)

Now they recall that as Jesus opened the Scriptures to them their hearts had burned within them, and their faith, hindered by doubt and fear, had been renewed by His grace.

What a Bible exposition that must have been, as Christ Himself opened the Scriptures and taught all that they had to say concerning Him! Bible expositors have sought to suggest what our Lord must have brought out in this time of fellowship with the Word, and even their suggestions are heart-warming and faith-stimulating. But think what it must have been for these two men to have this teaching directly from the Lord Himself!

The helpful suggestion to us is this, that the way to have a "burning heart" is to read God's Word or have it expounded by a Spirit-filled teacher or preacher. Why does not this fearful and confused world of ours make use of this wonderfully effective means to restore balance and confidence in God?

When a man's heart has been warmed by the written Word and by fellowship with the living Word, our Lord Himself, the opened eye of renewed faith will follow as day follows night. Now these men knew the Stranger who had been with them, and He was gone—and yet He was not gone, for He had risen from the dead to be eternally the living Word. That is the truth we should lay hold of anew, or if we have never done so before, lay hold for the first time on this Easter Day.

In verse 34 we note that even before they could speak of their marvelous experience the other disciples gave them the good news of the Resurrection. It is a proper and a delightful thing that believers should share spiritual blessings (Rom. 1:11-12). That is why we come together to worship in the Lord's house on His day.

Now our second point; namely, that to the eleven apostles were given

### II. Clear Understanding and Powerful Witnessing (vv. 44-49)

The death and resurrection of Christ made possible the preaching of repentance and remission of sins, the message of redemption which was to go out to all the nations through His disciples.

The apostles were witnesses of these things, and they spoke that which they knew and had experienced. So their word carried weight and conviction. That, however, was not sufficient to explain the success of their efforts. There was something more. It is never enough for a man to speak of the things of God, no matter how brilliant and eloquent he may be, nor how certain he may be that he speaks the truth. He must have in and

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throughout his message the power of God.

These early believers were to tarry in Jerusalem until they received the Holy Spirit. Since Pentecost that is no longer necessary, for now as we believe the Holy Spirit comes in to dwell with us (1 Cor. 6:19). We need only to yield to Him for He is present with us as the indwelling One—ready to guide, empower and use us.

Certainly we all agree that we need a revival of the Holy Spirit's power in the Church, and we need it now. If the Church as a whole will not yield to God, let us not fail to do so as individuals that we may be witnesses with power.

God is looking for such men and women. As He finds them He honors them, because they have in faith obeyed His commands. The whole history of the church and of missionary endeavor bears eloquent testimony to that fact. How wise we would be to recognize it in our own lives and in the life and work of the church!

Let us recall again that the work of witnessing and soul-winning is not something which God has delegated to a few workers whom we call "full-time Christian workers." The Bible is so very clear that this is the work of *all* the members of the church. We are His witnesses because we have learned to know Him as our living and coming Lord.

We note one more blessed truth in our lesson, namely, the relation between

**III. A Glorified Lord and the Apostles' Great Joy (vv. 50-58)**

After our Lord had fellowship with His disciples, He departed from them and was carried up into heaven, where He is now seated at the right hand of God the Father. He has finished His work and taken His place as the glorified Lord, from whence He shall one day come again to establish His truth in the earth.

Just as these first disciples worshiped Him and returned with great joy to Jerusalem, there to continue in the Temple praising and blessing God, even so we ought to make known to God the praise and adoration of our hearts for the wonderful redemption which our Lord Jesus worked out on Calvary's cross and by His resurrection from the dead. We need not only to have our faith renewed, but our joy in Him renewed also, for we read in Scripture that the joy of the Lord is our strength.

April 8

**Power for a World Mission**

Acts 1:6-8; 2:22-33

**MEMORY SELECTION:** *Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8*

Great opportunity and privilege are ours as we enter today upon a three-months series of lessons in the book of Acts. The falling of the first Sunday of this present quarter on Easter made it appropriate to complete our study of Luke at that time, and now we take up the refreshing and instructive story of how the Lord continued to work through His disciples.

The first verse of Acts tells us that the Gospel of Luke was prepared under the inspiration of the Holy Spirit to tell us of what Jesus began to do and to teach. Obviously the book of Acts is a continuation of that story, and the interesting thing to note is that the story has not yet been completed. If you look at the last verse of Acts you will realize that there is no conclusion to the book, for God is continuing to work through believers and through His church for the evangelization of the world.

We today are in this blessed and marvelous succession of the servants of the Lord who, being empowered by the Holy Ghost, have gone out and are to continue to go out to do His will, witnessing for Him to the very ends of the earth.

The theme of our lesson indicates that while there are many other things of interest in the meaningful verses which are before us today, the thought to be emphasized is that God has not only given a mission to His followers but has given divine power for the carrying out of His plan and purpose in the earth. So as our first point we note

**I. Divine Power Promised (vv. 6-8)**

Forty days of fruitful and delightful fellowship with the Lord were now about to come to an end. As His disciples realized this a question came forth from them concerning the establishment of the Kingdom. Naturally they were interested in this subject, for now they knew that the One whom they had seen on the cross had proved by His resurrection that He was the King of Israel and the Messiah of His people.

An interest in prophecy is good. There comes a point in that interest, however, when we must remind ourselves of the words of our Lord when He said to them, "It is not for you to know the times or the seasons, which the Father has put in His own power." To go beyond that point of interest is to permit one's curiosity to take over, and as the result of this other responsibilities are neglected and our perspective is warped. Dr. Douglass puts it this way: "God bears with our curiosity but He yearns for our consecration."

In His farewell message to the disciples our Lord renews their commission, and as He does so He gives them the promise of the power of the Holy Spirit, which is the indispensable requisite of successful witness for Him.

Disciples today no longer need to tarry as they did for the coming of the Holy Spirit, for since Pentecost He is the abiding presence in the heart of every true believer, and He is ready to do for us what He did for them. In fact, He is doing that very thing in our day and in through those who fully yield themselves to Him. We thrill to the story of sacrificial missionary endeavor now being carried on to the very ends of the earth. We shudder as we think of how relatively little we have accomplished even with God's promise of His divine presence (Matt. 28:19) and His divine power.

Now our lesson shifts down to verse 22 of the second chapter, but be sure to note that in the intervening narrative we have the story of Pentecost and the coming of the Holy Spirit to be an abiding Presence. The portion we now take

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up is the message of Peter, given after Pentecost and the miraculous demonstration of the Holy Spirit to explain to the multitude what had taken place. This message begins at chapter 2, verse 14. We enter as Peter is appealing to the men of Israel to recognize Jesus of Nazareth as a

**II. Divine Person Revealed (vv. 22-33)**

Theories may have validity to any man who accepts the authority of the one who proclaims them, but facts are stubborn things, the reality of which no man can deny. In this connection we think of some who speak about the Lord Jesus as though we asked them to accept Him on the basis of our claims for Him as the Son of God. They forget the facts of history—from centuries before His incarnation, when the prophets spoke of His coming, down through the account of His earthly life, death and resurrection. And they forget the inescapable argument of Christianity as it stands in the world today. All these facts speak of Him as the Son of God. We note first that He was

1. *Approved of God* (v. 22). We must remember that at the time of our lesson there was no such appeal as we have just made to the facts of history. But there was the definite and clear attestation to the deity of Christ which God had given to men in the "miracles and wonders and signs which God did by Him" in their very midst. The inescapable demonstration of actual experience was before them. Now we see Him

2. *Delivered to die* (v. 23). The cross was no accident. Jesus did not die as a martyr to a noble but hopeless cause. He came into the world to "give His life a ransom for many" (Matt. 20:28). He said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18). The cross was a part of the eternal plan of God. And so was the resurrection, for we note next that Christ was

3. *Delivered From Death* (vv. 24-32). Peter in his sermon turns to the Scriptures to prove the resurrection, taking them to Psalm 16, their own familiar Psalm of David. He demonstrates that it was impossible that Christ should remain in the grave. In that absolute assurance of Scripture we have the assurance in our own hearts that His resurrection is the guarantee of our own resurrection. Christ is the first fruits of them that sleep in the grave (I Cor. 15:20). Now, having been delivered from death, Christ is presented as

4. *Ascended and Exalted* (v. 33). We read in Philipians 2:8, 9 that "He humbled Himself . . . wherefore God also hath highly exalted Him." The entire passage, Philipians 2:5-11, is a fitting conclusion to this glorious and blessed lesson. We cry out with the hymnwriter, Thomas Kelly:

*Look, ye saints! The sight is glorious  
See the Man of Sorrows now;  
From the fight returned victorious,  
Every knee to Him shall bow:  
Crown Him! Crown Him!  
Crowns become the Victor's brow.*



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# NEW BOOKS

G. COLEMAN LUCK, EDITOR

## A Clarion Call to the Consecrated Life

IN THE ARENA OF FAITH, by Erich Sauer  
Wm. B. Eerdmans Publishing Co., Grand Rapids. 188 pages, \$3.00

Reviewed by Lawrence E. Pearson

FROM the hand of a gifted writer another book follows. Three notable volumes presented to the Christian world in the last three years. The others may be said to have come from a teacher; this one comes from the heart of a preacher who has a burden to inspire the Church to greater zeal and enthusiasm for the propagation of the gospel.

The book consists of eight expositions from the twelfth chapter of Hebrews, in which we are reminded that we, like the athletes in the games of the first century, are in the arena of conflict, and that spectators are viewing us from earth and from heaven. We are urged to recognize that the Christian life is a warfare, but one in which we can be victorious. Here is a clarion call to the consecrated life amid the inconsistencies of the day in which we live.

The book portrays the first century church, its environment, its enemies, and its fight to survive. Especially interesting is chapter three, which graphically pictures contemporary life as the author explains in great detail Greek customs and culture. Such words as "gymnasium," "the Palaestra," "the academy," are dealt with so as to add new meaning to the Scriptures and give fresh insight into the problems faced by our heroic spiritual ancestors.

One can almost sense the odor of the arena and hear the cries of the spectators, as the author states: "Away with all powerless, self-centered, 'pious,' merely emotional looking on! We are not allowed to be simply passive onlookers of the actions and deeds of God. There is a dynamic power in the gospel to be spread over land and sea."



Sauer

THE STORY OF THE CHURCH, by Walter R. Bowie. Abingdon Press, Nashville, 208 pages, \$2.95.

This book gives the most important facts of the history of the Church in a simple but clear style. Pictures and maps are used to illustrate the text.

Some errors of fact have slipped in. Otto in 962, not Charlemagne, was the first ruler of the Holy Roman Empire (pp. 86, 96). Charles II gave Penn the grant of Pennsylvania in 1681 to pay off the debt which he owed to Penn's father (pp. 166, 167). Sentiment had little part in that transaction.

The author seems to minimize doctrine. Little attention is given to the first century Jerusalem council where salvation by faith alone was stressed. It is doubtful whether the author holds to a substitutionary view of the Atonement (pp. 51, 116, 125, 127, 129). The discussion in Chapter 33 shows his interest in liberalism and the ecumenical movement. No mention is made concerning co-operation amongst evangelicals. For these reasons and the fact that clear, simple, conservative surveys of Church history are available, evangelicals will not find this book very useful. E.E.C.

CHRISTIAN UNITY AND THE DISCIPLES OF CHRIST, by Winfred E. Garrison. The Bethany Press, St. Louis. 286 pages, \$3.00.

The talented editor of *The Christian Century* has again produced a well-written and clearly organized book in which he ably presents the contributions and attitude of the Disciples of Christ to the movement for church unity, which he equates with the ecumenical movement. In doing this he has also given a brief accurate history of the Disciples (Ch. 3-5, 11) and of the ecumenical movement (Ch. 2, 10). One is impressed with the objectivity with which he develops his theme. The documents in the appendices are helpful in the study of the history of the Disciples.

It is unfortunate that the desire for

church unity leads him to minimize the importance of doctrine (pp. 21, 22, 246) except for the undefined phrase, "Jesus is Lord." He equates unity with the National and World Councils of Churches. This might lead to an organizational unity of the visible church, but it is likely to exclude a unity of the spirit based upon faith in and definite beliefs about Christ. True spiritual unity of Christians will produce an agreement like that of a symphony orchestra functioning under a good leader rather than that of the mechanical meshing of the parts of a machine. E.E.C.

THE PARABOLIC TEACHING OF SCRIPTURE, by G. H. Lang. Wm. B. Eerdmans Publishing Co., Grand Rapids. 488 pages, \$3.50.

One of England's outstanding Bible teachers has written a most comprehensive and scholarly book on the allegories and parables of the whole Bible. Over seventy are dealt with and much new light is thrown upon them. It is to be expected that some of the interpretations will not satisfy every reader, for all orthodox Bible teachers do not see eye to eye on certain parables, especially those in Matthew thirteen. However, anyone contemplating a study of the parables of the Bible will profit greatly from this book. The claim of the publisher that this is the most important new work in that field in nearly 100 years may be justifiable, for since Archbishop Trench's work not too much of an exhaustive nature has been written. R.H.B.

THE SCARLET CORD, by Nora D. Christianson. Vantage Press, Inc., New York. 235 pages, \$3.50.

"The New is in the Old contained," wrote one of the church fathers. Mrs. Christianson, a lay member of the Lutheran Church and an elementary school teacher, heartily concurs. With a devotional attitude and an excellent literary style she traces the

"scarlet cord" of Messianic prophecy from the early chapters of Genesis to their fulfillment in the Person of Christ.

The reader has the delightful sense of sharing Mrs. Christianson's enthusiasm for her subject—and being taken into her confidence. We smile, for example, when the discussion of Sarah and Hagar elicits this observation: "How we women confuse things when we in our wisdom try to handle our husbands' affairs, and do not rely upon their better, long-distance judgment."

There are details, of course, with which we must take exception. The suggestion that the dark skin of the Negro might be "the mark" of Cain we must decisively reject. The age of the great pyramids of Egypt was a millennium before the period of Israelite bondage. The attempt to explain all of the phenomena of modern geological science in terms of the flood is highly debatable.

On the other hand, Mrs. Christianson shows herself to be thoroughly familiar with the Word of God. She distinguishes between fulfilled and unfulfilled prophecy, and anticipates the return of the Lord and the consummation of history. She sees in Christ the fulfillment of the promises of Old Testament Scripture. The layman in particular will find the book stimulating reading. C.F.P.

PSALMS, by Walter C. Wright. Moody Press, Chicago. 2 volumes (paper), 127 pages each, 35c each.

These two volumes contain expositions both of single Psalms and groups of Psalms, rather than the entire Psalter. They present both a unity and progression of thought. The Psalter is compared with and related to the Pentateuch in this respect, all its five books finding a correspondence of teaching in the Psalms.

The dispensational element is emphasized. Thus, since "blessed" is the first word of Psalm 1 and this word also introduces each of the Beatitudes of the "Sermon on the Mount" (which is said to anticipate millennial conditions), Psalm 1 is said to speak of the "millennial man," and the first eight Psalms are said to be a series referring to the threshold of the millennial age. The treatment of the Psalms in general will be found stimulating to further study of the Word. N.J.S.

THE SPIRIT OF LIFE, by Tom Rees. Moody Press, Chicago. 191 pages, \$2.50.

Knowledge concerning the work of the Holy Spirit in the believer is of supreme importance. For this is a subject which is greatly neglected today and sometimes those who mean well nevertheless pervert the true teachings of Scripture. The work of the Church can only go forward as the truth concerning the work of the Holy Spirit in the believer is known and applied. We welcome this book as a means of arousing the Church to the importance of the Holy Spirit's ministry. It is to be hoped that this volume will stimulate interest in the subject, and arouse ministers and Christian teachers to the need of presenting what the Bible teaches in the field. P.B.F.

THE GOD OF OUR FAITH, by Harris Franklin Rall. Abingdon Press, Nashville. 153 pages, \$2.75.

Dr. Rall says, "Yes" to Job's question, "Canst thou by searching find out God?" He divides his treatment of this subject into four parts. In part one he tells the meaning and method of theology; in part two he discusses the making of Christian theology; in part three, he sets forth the doctrine of God; and in part four he deals with God in relation to the world.

This discussion involves the problem of evil in the outworking of God's goal, and the book is quite interesting. But the author fails to say how one's faith is obtained, and his thesis implies that as a result of proper thought one can gain a satisfactory concept of God.

Some recognition is given to the place of the Holy Scriptures in the solution of this problem. However, the author does not seem to have a clear view of the matter. It is true that man who bears the

likeness and image of God has some idea of God, and the interaction of his personality with the Divine personality gives him the consciousness of a Supreme Being. But the author fails to show that only the Holy Spirit using the Holy Scriptures gives true God-consciousness. P.B.F.

**GOD BEING MY HELPER**, by Ralph A. Herring. Broadman Press, Nashville. 139 pages, \$2.00.

Many books have been published on the Person and work of the Holy Spirit. Some of these are good, others inadequate, still others erroneous and misleading. The present work, written by a prominent Southern Baptist minister, is a welcome contribution to the literature of the Church on this important subject.

The author describes the Holy Spirit as the Divine Executive, or the executive member of the Trinity. He then proceeds to show that it is the Spirit who puts to death the self in us, and that He kindles within us the fires of devotion to God. It is He who is the Comforter, or Encourager, and the One who enables us to make Jesus Lord. Furthermore, it is the Holy Spirit who convicts of sin.

Well-documented from Scripture and interestingly written, this is a book worth having, and worth reading more than once. J.A.S.

**JESUS THE MAN OF PRAYER**, by John Henry Strong. The Judson Press, Philadelphia. 125 pages, \$1.50.

The reader of this valuable study of the prayer-life of our Lord will soon conclude that the author has consistently lived the experiences which he leads one to appreciate. It is evident that his long, quiet walks with the Saviour have been translated through these messages into a definite benefit to all who are desirous of overcoming the doubts and problems on life's pathway.

The seven practical chapters will certainly serve as helpful guideposts to the believer who is anxious to learn more of the power of prayer, especially as such power is exemplified in the life of Jesus during His earthly ministry. Some of the titles with which the author deals are: "Prayer and Life's Purpose," "Prayer and the Will of God," and "Prayer and Life's Supreme Joy." L.E.M.

**THE CHRISTIAN AS CITIZEN**, by John C. Bennett. Association Press, New York. 93 pages, \$1.25.

The dean of the faculty of Union Theological Seminary, New York, has written concerning the political relationships of the Church with a view to providing instruction for the "younger churches" of Asia, Africa, and the Pacific Islands. The ecumenical movement is endorsed. The pronouncements of the conferences at Oxford, Amsterdam, and Evanston are virtually made a court of final appeal. Evangelicals will challenge this viewpoint.

A warning is raised by Dr. Bennett against the twin evils of anarchy and the absolute state. The Biblical principle of obedience to "the powers that be" except where such obedience runs counter to the explicit teachings of Scripture is ably presented. The younger churches are warned against the wiles of Communist propaganda. The Communist method of holding forth immediate social goals (such as private ownership of land) while obscuring their ultimate objectives (collective ownership) is specifically cited.

The evangelical reader will wish for a more explicit definition of Christianity and the work of the Church than the author gives. He will note the absence of any reference to the work of the Holy Spirit or to the supernatural. While shying away from the so-called "social gospel," he will recognize that there are social implications of the gospel which he may have neglected to face. He will think of the noble evangelical tradition which was active in prison reform, child labor legislation, the abolition of slavery, and those other by-products of the evangelical revival which wrought changes in the social and economic life of the nineteenth century. C.F.P.

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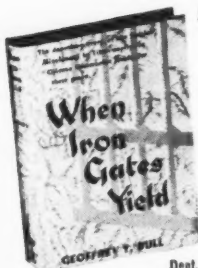
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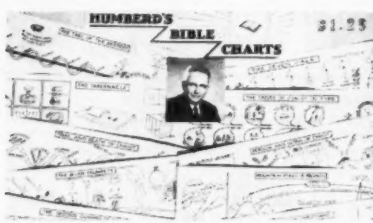
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THEY LOOKED FOR A CITY, by Lydia  
Bukabazen. The Friends of Israel Mis-  
sionary and Relief Society Inc., Phila-  
delphia. 216 pages, \$2.50.

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suffered as a result the painful separation  
from his wife; and Yente Sittenhof, wife  
of Benjamin, who later followed him in  
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without interruption. The sense of God's  
power and guidance is evident throughout.

Here is a volume that should stimulate  
faith and stir up devotion among believers;  
it should also be of great help placed in  
the hands of Jewish readers. Therefore, it  
is deserving of the widest possible dis-  
tribution.

N.J.S.

APRAHAM HOJA OF AINTAB, by Vartan  
Bilezikian. Light and Life Press, Winona  
Lake, Ind. 151 pages (paper), \$1.50.

This account of the Armenian revival  
in the early part of the twentieth century  
reads like another Acts of the Apostles.  
The intrepid, fearless preaching of its  
leaders, especially of the one whose name  
the volume bears, the "hero" of the  
account, is not excelled even in New Testa-  
ment days. This means more than we can  
realize under the unprincipled, unscrupu-  
lous and ruthless government of the Tur-  
key of those days. They were men and  
women who counted not their lives dear  
to themselves, endured prison, tortures and  
death. And tens of thousands of Armenians  
became believers through these utterly  
yielded, Spirit-filled preachers and wit-  
nesses.

This little volume is also an account of  
the ruthless, barbaric massacres of those  
Armenian believers by their persecutors,  
which nevertheless could not overcome or  
shake their faith. It is an inspiration and  
a challenge to all who will read its pages.

N.J.S.

### BOOK BRIEFS

THE DOCTRINE OF JUSTIFICATION,  
by James Buchanan. Baker Book House,  
Grand Rapids. 514 pages, \$4.95. A strong  
scriptural presentation of all the features of  
justification. Included also is a history of  
the doctrine through Old and New Testa-  
ments, and then through the present  
Church age. The writer (1804-1870) was a  
distinguished preacher and theologian of  
the Free Church in Scotland.

THE SACRED TENTH, by Henry Lans-  
dell. Baker Book House, Grand Rapids. 637  
pages, \$5.60. The author strongly argues  
that the Christian is obligated to give at  
least a tenth of his income to the Lord. To  
this end, he deals in an exhaustive manner  
with the tithe as practiced among ancient  
Gentile nations, by the patriarchs and  
Israel in the Old Testament period, by  
Christ and the Church in the New Testa-  
ment, by Christians in Church history from  
apostolic days to the modern period. The  
writer was a Church of England clergyman;  
his work first appeared in 1905.

THE CHRISTIAN SCIENCE MYTH, by  
Walter R. Martin and Norman H. Klann.  
Van Kampen Press, Wheaton. 184 pages,  
\$3.00. Thorough research has evidently gone  
into this well-documented volume. After  
dealing with the philosophical basis, the  
authors give a good analysis of its so-called  
cures. The work is also strong in the his-  
torical area. This should be helpful as a  
study book for groups, or as information

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Parker. Westminster Press, Philadelphia.  
124 pages, \$2.00. An informative and inspir-  
ing account of the life of John Calvin. The  
book not only portrays the successes and  
struggles of the great reformer, but pro-  
vides a good picture of the Reformation  
itself.

DIAMONDS IN THE DUST, by Ernest W.  
Walton-Lewsey. Victory Press, London.  
75 pages, 2s.6d. This is the remarkable  
story of the London Embankment Mission,  
and its work with vagrants and the desti-  
tute. The Christian worker, especially one  
interested in reaching the "unreachable,"  
will be truly helped by a prayerful reading  
of this book.

HALLOWED HARRINGAY, by Edward  
O. England. Victory Press, London. 94 pages,  
4s. This delightful little novel is based on  
the impressions gathered by a news re-  
porter at the Billy Graham crusade in  
London. His wife attends one of the meet-  
ings he has been assigned to cover and is  
converted. This first causes a division in  
an otherwise peaceful household, but after  
various extenuating circumstances the re-  
porter too succumbs to the power of the  
gospel, restoring unity and bringing genu-  
ine happiness to the home.

MISSION UNLIMITED, by S. Franklin  
Mack. Friendship Press, New York. 96  
pages (cloth), \$2.00; (paper), \$1.25. A book  
of pictures with a minimum of text, in-  
tended as the foreword says to show "the  
revolutionary faith we call Christianity, the  
kind of hope it instills in the hearts of  
men, and the power it gives to achieve that  
hope." The excellent pictures are indeed  
interesting and suggestive. While they show  
many phases of world activity in which  
Christians are engaged, yet they do not  
quite fulfill the purpose. Perhaps the reason  
is that faith, hope, and spiritual power are  
difficult to represent pictorially.

HUNGER AND HOPE, by Rowena Fergus-  
son. Friendship Press, New York. 64 pages  
(paper), 50c. Discussion material for the

Moody Monthly



picture book, Mission Unlimited, mentioned just above. Ample material for several good discussion sessions, but some of the emphases make it likely that such discussions may wander rather far from the heart of the matter—The Christian mission.

**ANSWERED PRAYER ON THE MISSION FIELD**, by Basil Miller. Zondervan Publishing House, Grand Rapids. 151 pages, \$2.00. A compilation of fascinating, dramatic and inspiring missionary stories from many lands. The volume should prove a challenge to the reader, as well as provide him with helpful illustrative material for future use.

**FOOLS FOR CHRIST**, by Jaroslav Pelikan. Muhlenberg Press, Philadelphia. 172 pages, \$3.00. The young but brilliant author of this book attempts to prove that six men (Kierkegaard, Dostoevsky, Nietzsche, Bach, Luther, and Paul) were willing to run what he considers a risk in encountering directly "the Holy." While there are many interesting and edifying statements in the volume, we are forced to conclude that as a whole it is a peculiar admixture of spiritual truth and floundering philosophy.

**REVELATION TWENTY**, by J. Marcellus Kik. The Presbyterian and Reformed Publishing Co., Philadelphia. 92 pages, \$2.00. In attempting an exposition of this important chapter in Scripture, the author is evidently endeavoring to revive postmillennialism, although he avoids direct use of the word. The system of interpretation advanced is weak at a number of points. It seems to us that both Scripture and experience indicate quite clearly that the present Church age is no millennium, and that Satan is by no means bound during this age.

**NORTH TO SAKETAWA**, by Margaret H. Epp. Moody Press, Chicago. 251 pages (paper), 69c. Young people, including the junior age, should enjoy this book of adventure with Christian emphasis. The author has woven into an exciting story the challenge of the gospel and the missionary call. The plot concerns some young people who go into Indian territory to solve a strange and mysterious situation.

**THE EPISTLES OF PAUL TO THE PHILIPPIANS AND TO PHILEMON**, by Jac. J. Muller. Wm. B. Eerdmans Publishing Co., Grand Rapids. 200 pages, \$3.50. Another useful volume in the valuable "New International Commentary on the New Testament." The work is clear and conservative. Direct references to the Greek are restricted to the footnotes so that the English reader can still use the commentary to advantage. The author is professor of New Testament in the Theological Seminary, Stellenbosch, South Africa.

**DR. IRONSIDE'S BIBLE**, Loizeaux Brothers, Inc., New York. 187 pages, \$2.50. A selection of choice comments taken from the margin of Dr. H. A. Ironside's Bible by a former associate, Herbert J. Pugmire. The comments are all brief, some having to do with matters of fact, and others with spiritual applications.

**MODERN ILLUSTRATIONS FOR PUBLIC SPEAKERS**, by Robert G. Lee. Zondervan Publishing House, Grand Rapids. 121 pages, \$1.75. Many illustrations from modern life, some quite brief, are here presented by a noted preacher and past president of the Southern Baptist Convention.

**REVIVAL SERMON OUTLINES**, by Al Bryant. Zondervan Publishing House, Grand Rapids. 93 pages, \$1.00. One hundred good messages, largely topical in nature, emphasizing either salvation or revival. The author is editor-in-chief of the Christian Digest. The book is bound loose-leaf style so individual pages can be removed.

#### RECENT VALUABLE REPRINTS

**HUDSON TAYLOR'S SPIRITUAL SECRET**, by Dr. & Mrs. Howard Taylor. Moody Press, Chicago. 253 pages (paper), 69c. An attractively bound, low priced reprint of a moderate sized biography of the great founder of the China Inland Mission.

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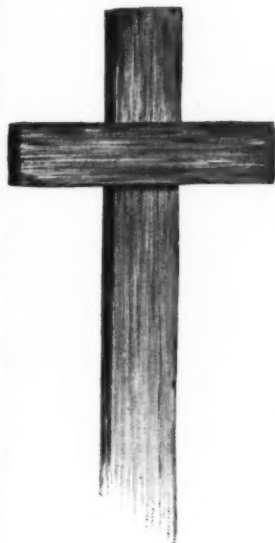
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**THE GRAMMAR OF PROPHECY**, by R. B. Girdlestone. Kregel Publications, Grand Rapids. 192 pages, \$2.50. A work on what might be called the "hermeneutics" of Scripture prophecy. Written by a nineteenth century Hebrew authority best known for his "Synonyms of the Old Testament." Interesting material is given as to facts about the prophets and their prophecies, including prophetic expression, prophetic use of names, methods of studying prophecy, etc. The author is evidently conservative and premillennial.

**THE APOSTOLIC AGE**, by George T. Purves. Baker Book House, Grand Rapids. 343 pages, \$3.00. A history of the progress of Christianity from the time of the resurrection to the closing days of the first century. Drawn largely from the New Testament it also includes important information from other sources. The author was professor at Princeton Theological Seminary from 1892-1900 (died 1901).

**BORDEN OF YALE**, by Mrs. Howard Taylor. Moody Press, Chicago. 256 pages (paper), 69c. This biography has made a deep impression on many hearts since it first appeared almost thirty years ago. We are glad to see it reprinted in such an attractive and moderately priced edition. "William M. Borden was a Trustee of the Moody Bible Institute and here, as in other activities to which God called him, one is impressed by his whole-hearted interest in every detail of the work. He gave himself and all that he had without reserve to the work of God, living a life controlled by the will of God and guided by the Holy Spirit" (Moody Monthly, March 1927).

**THE NEW TESTAMENT FOR ENGLISH READERS**, by Henry Alford. Moody Press, Chicago. 1950 pages, \$9.95. This valuable volume is the work of a noted evangelical Greek scholar. Alford (1810-1871) was Dean of Canterbury from 1857 to the time of his death, and a member of the New Testament revision committee of that day. The present work has the King James text of the English Bible in large print at the top of each page. Below in smaller type are the comments on the text from the standpoint of the Greek student but written for the English reader. From Romans on, Alford's own revision of the authorized translation is also included, being placed in a column parallel to the Authorized Version.

**THE GOSPEL OF THE SPIRIT**, by Samuel Eyles Pierce. Wm. B. Eerdmans Publishing Co., Grand Rapids. 104 pages, \$1.50. The writer is said to be "an early-nineteenth century Englishman and biblical scholar." He strongly affirms the personality and deity of the Holy Spirit, and then devotes most of his space to a reverent exposition of the work of the Holy Spirit in the life of the elect. The writer is evidently a thorough-going Calvinist. He believes and frequently teaches that the souls of the elect are first regenerated by the sovereign power of the Holy Spirit even before the person knows and believes on Jesus. "Now, though the soul upon its first being quickened does not know and believe on Jesus, yet regeneration being grace in the whole essence of it, which is to be drawn forth in a glorious manifestation of it in faith, hope, and love towards our Lord Jesus Christ in future time, everlasting life is as truly begun in the soul by the Spirit of God, as ever it will be, the first moment He quickened it" (p. 35). We believe that most evangelical Christians will not agree that such a position as this is scriptural, but will rather class it as ultracalvinistic. While there is no doubt the writer truly seeks to glorify God, we fear that he does not sufficiently emphasize personal faith and human responsibility.

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**TALKS ON ST. LUKE'S GOSPEL,** by Eugene Stock. Baker Book House, Grand Rapids. 297 pages, \$3.00. Brief but highly suggestive studies by a Church of England layman. This is not a formal exposition but rather illuminating "talks" suggested by various passages in Luke's Gospel. The larger part of the book is drawn from the first ten chapters of Luke. Originally published in 1917.

**DANIEL,** by Arno C. Gaebelein. Kregel Publications, Grand Rapids. 212 pages, \$2.50. A valuable exposition by an outstanding Bible teacher of the first half of the twentieth century. Dr. Gaebelein founded and for fifty years edited *Our Hope* magazine. He died in 1945.

**DIVINE HEALING,** by R. A. Torrey. Moody Press, Chicago. 32 pages (paper), 25c. A good, common-sense, scriptural treatment of an important subject, written by a great Bible teacher of the past generation. Most of the booklet is an exposition of James 5:14. Matthew 8:16, 17 and II Kings 13:14 are also emphasized. The writer appeals not only to the Bible but also to his own wide experience in matters of this kind.

**JUNGLE DOCTOR'S CASE BOOK, JUNGLE DOCTOR TO THE RESCUE, JUNGLE DOCTOR AND THE WHIRLWIND,** by Paul White. Wm. B. Eerdmans Publishing Co., Grand Rapids. 120 pages each, \$1.50 each. Additional American editions of the fascinating "Jungle Doctor" missionary stories. Attractively bound and illustrated.

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**JESSICA'S FIRST PRAYER,** by Hesba Stretton. Wm. B. Eerdmans Publishing Co., Grand Rapids. 62 pages, \$1.00. An old but touching story of a little beggar girl who desired to learn about God, and was used to open the heart of a miserly chapel keeper.

**THE GOSPEL IN LEVITICUS or HOLY TYPES,** by J. A. Seiss. Zondervan Publishing House, Grand Rapids. 403 pages, \$3.95. Typical teachings ably drawn from each chapter of Leviticus by a great Lutheran expositor of the past century. The writer is best known for his great work on the book of Revelation.

[Continued on page 82]

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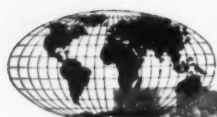
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# Evangelism

## Engagements

for

## MARCH

William Boyle, Editor

The following listing is designed to notify you of evangelistic services in your area. Full names and addresses of the evangelists appear on the next page.



East

### MARYLAND

DUBLIN: Mar. 18-30, Evangelical Methodist Church, Donald McKnight, pastor. *Manderson*

HAGERSTOWN: Mar. 14-16, Hagerstown Rescue Mission Conference, James M. Resh, superintendent. *Manderson*

HAGERSTOWN: Mar. 19-Apr. 1, Woodpoint Gospel Church, J. Edgar Beckley, Jr., pastor. *Cherdin*

### MASSACHUSETTS

BOSTON: Mar. 24, Boston Youth for Christ, J. DeBrine, director. *Sweeting*

BOSTON: Mar. 25, Ruggles Street Baptist Church. *Sweeting*

CARLISLE: Mar. 26, Carlisle Congregational Church, R. Dempsey, pastor. *Sweeting*

EVERETT: Mar. 27, Elm Street Baptist Church, W. West, pastor. *Sweeting*

### NEW JERSEY

DOVER: Mar. 22, Bethlehem Church, O. Underwood, pastor. *Sweeting*

ENGLEWOOD: Mar. 1-4, Baptist Temple, W. C. Lincoln, pastor. *Sweeting*

JERSEY CITY: Mar. 15-25, Mennonite Brethren in Christ Church, Russell Allen, pastor. *G. Anderson*

NEWFIELD: Mar. 11-18, First Baptist Church, William Abernathy, pastor. *Teuling*

PASSAIC: Mar. 30-Apr. 1, First Baptist Church, K. Stout, pastor. *Sweeting*

TOMS RIVER: Mar. 7, First Baptist Church, R. Thompson, pastor. *Sweeting*

WANAQUE: Mar. 8, Wanaque Re-

formed Church, A. Mowe, pastor. *Sweeting*

### NEW YORK

BRADFORD: Feb. 21-Mar. 4, Baptist Church, Warren Wright, pastor. *McCone*

FLUSHING, L.I.: Mar. 16-25, First Presbyterian Church, Louis F. Hutchins, pastor. *Ayer*

HANCOCK: Feb. 29-March 11, First Baptist Church, Addison J. Horn, pastor. *Kees*

NEW YORK: Mar. 9, 11, 30, First Baptist Church. *Ayer*

NEW YORK: Mar. 10, Word of Life Rally, Jack Wyrzten, director. *Sweeting*

NEW YORK: Mar. 19-25, Broadway Presbyterian Church, John Hess McComb, pastor. *Teuling*

RIPLEY: Mar. 4-9, First Baptist Church, Richard DeLong, pastor. *Collins*

ROME: Mar. 6-18, Union campaign. Sidney Harris, chairman. *M. Fuller*

SALAMANCA: Mar. 20-Apr. 1, Evangelical United Brethren Church, Loy E. Donelson, pastor. *Peterson*

### PENNSYLVANIA

ALLENTOWN: Mar. 6-18, Seibert E. Congregational Church, J. R. Weaver, pastor. *Carrara*

BIGLERVILLE: Feb. 27-Mar. 11, Evangelical United Brethren Church, Laverne Rohrbach, pastor. *Threlfall*

CARLISLE: Mar. 6-18, Waggoners Evangelical United Brethren Church. *Miller*

DARBY: Mar. 24-25, Colwyn Baptist Church. *M. Fuller*

LANCASTER: Feb. 21-Mar. 4, First Church of God, J. Lewis, pastor. *Auger*

LONG LEVEL: Mar. 20-Apr. 1, Long Level Independent Church, Warren Helder, pastor. *Miller*

MARTINSBURG: Mar. 4-25, Cove Independent Bible Church, Adrian Sprunger, pastor. *Yost*

MOSHERVILLE: Mar. 6-18, Union Church, George Evans, pastor. *McCone*

NEW CASTLE: Feb. 26-Mar. 11, Calvary Independent Church, Howard V. Sartell, pastor. *Manderson*

PHILADELPHIA: Mar. 13, Berachah Church Men's Fellowship, Andrew Telford, pastor. *Ayer*

PHILADELPHIA: Mar. 17, Bible Presbyterian Youth Banquet and Rally. *Manderson*

RIDGWAY: Mar. 13-25, Alliance Tabernacle, T. T. Steckel, pastor. *Cloud*

SATTILO: Feb. 21-Mar. 4, Calvary Independent Baptist Church, Richard Meyers, pastor. *Carrara*

SALTSBURG: Mar. 4-18, First Baptist Church, Max Ware, pastor. *Boren*

SHARON: Mar. 26-Apr. 1, Penn Avenue Baptist Church, Allen Cherry, pastor. *M. Fuller*

TRYONVILLE: Mar. 6-18, Evangelical United Brethren Church, Rex Meleen, pastor. *Peterson*

WASHINGTON: Mar. 11-18, Broad Street Baptist Church, T. F. Wolfe, pastor. *Sweeting*

### RHODE ISLAND

PAWTUCKET: Mar. 28, Woodlawn Baptist Church, Newell Smith, pastor. *Sweeting*



South

### FLORIDA

BRADENTON: Mar. 19-25, Calvary Baptist Church. *Hammontree-Beckwith*

HAMPTON: Mar. 11, First Baptist Church, Marvin E. Faile, pastor. *Cox*

JACKSONVILLE: Feb. 26-Mar. 2, Fellowship Bible Church, John E. Margene, pastor. *Cox*

KEYSTONE HEIGHTS: Mar. 4-9, Park-of-the-Palms, Gordon Purdy, director. *Cox*

ST. PETERSBURG: Mar. 5-18, Central

William Ward Ayer



Charles E. Boren



Mr. and Mrs. Earl Collins



Gordon Anderson



Merle Fuller



Presbyterian Church. *Hammontree-Beckwith*

## GEORGIA

DECATUR: Mar. 5-11, Scott Boulevard Baptist Church, J. E. Lehman, pastor. *Brannon*

## KENTUCKY

LOUISVILLE: Mar. 12-18, Clifton Baptist Church, J. Kenneth Allaby, pastor. *Brannon*

## MISSISSIPPI

VICKSBURG: Mar. 21, LeTourneau, Inc., Barney Walker, chaplain. *Humberd*

## SOUTH CAROLINA

CHARLESTON HEIGHTS: Mar. 25-Apr. 1, Midland Park Baptist Church, Charles Betty, pastor. *Pyle*

GREENVILLE: Mar. 28-Apr. 8, Southside Baptist Church. *Hammontree-Beckwith*

GREENVILLE: Mar. 31, Bob Jones University Annual Bible Conference. *Lintz*

SPARTANBURG: Feb. 27-Mar. 4, Calvary Baptist Church, James S. Day, pastor. *Brannon*

## TENNESSEE

CHATTANOOGA: Mar. 4-15, Chattanooga Gospel Tabernacle, T. Perry Brannon, pastor. *Lanting*

CHATTANOOGA: Mar. 7-9, Tennessee Temple Schools, Lee Roberson, president. *Lanting*

## TENNESSEE

EL PASO: Mar. 18-Apr. 1, First Baptist Church

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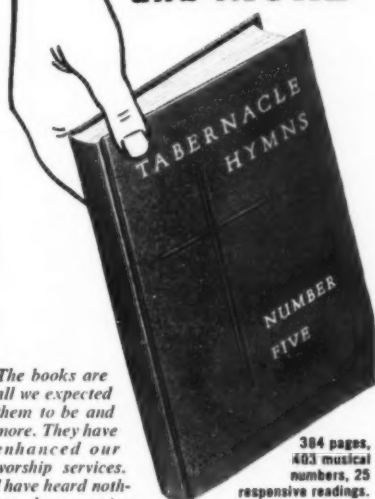
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Tabor Baptist Church, B. C. Jennings,  
pastor. *Boren*

CLARKSBURG: Mar. 5-18, Emmanuel  
Baptist Church, William J. Wilson, pas-  
tor. *Cherdin*

SOUTH CHARLESTON: Mar. 18-25,  
Spring Hill Baptist Church, Robert S.  
Guelich, pastor. *Cox*



#### Central

#### ILLINOIS

CHILLICOTHE: Mar. 7-14: Calvary  
Baptist Church, D. Neumann, pastor.  
*Auger*

CONGERVILLE: Mar. 27-30, Mennon-  
ite Church, Ray Yoder, pastor. *Levin-  
Findley*

DECATUR: Feb. 22-Mar. 4. Boiling  
Springs Church of God, Dewey Zinn,  
pastor. *Wells*

FREEMONT: Mar. 18-Apr. 1, First  
Baptist Church, Fred Young, pastor.  
*Libbey*

GEORGETOWN: Mar. 21-Apr. 1,  
Bethel Baptist Church, Lloyd Mooney,  
pastor. *Ritchardson*

OLNEY: Mar. 28-Apr. 8, First Baptist  
Church, Donald Grollmund, pastor.  
*Wells*

PARIS: Mar. 25-Apr. 1, First Baptist  
Church, Reece Bayless, pastor. *McAllister*

PEKIN: Mar. 18-25, Seventh Street  
Bible Church, Glenn Lehman, pastor.  
*Levin-Findley*

SPRINGFIELD: Feb. 26 - Mar. 2,  
Southern View Chapel, Ed Hellyer, pas-  
tor. *Levin-Findley*

#### INDIANA

BOURBON: Mar. 4-11, Bourbon Bible  
Church. *Long*

COLUMBIA CITY: Mar. 20-Apr. 1,  
First Baptist Church, Dale Heinbaugh,  
pastor. *McCone*

CULVER: Mar. 4-18, Mount Hope  
Methodist Church. *Ritchardson*

ELKHART: Mar. 18-25, Grace Breth-  
ren Church, Lowell Hoyt, pastor. *Long*

HAMMOND: Mar. 18-Apr. 1, First  
Regular Baptist Church, James Frink,  
pastor. *Davidson*

HIGHLAND: Feb. 28-Mar. 4, Calvary  
Baptist Church, Gaylard S. Hamilton,  
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tor. *Gray*

#### IOWA

CEDAR RAPIDS: Mar. 5-18, Calvary  
Baptist Church, Don Anderson, pastor.  
*Appelman*

CENTERVILLE: Mar. 4-11, First Bap-  
tist Church. *Kindig*

WEBSTER CITY: Mar. 18-25, First  
Baptist Church. *Kindig*

#### KANSAS

DODGE CITY: Mar. 4-11, First Bap-  
tist Church, Benjamin B. Hinkson, pas-  
tor. *H. Anderson*

WHITEWATER: Mar. 8-18, Grace  
Bible Church, Carl Schrog, pastor.  
*W. Johnson*

#### MICHIGAN

DELTON: Mar. 20-25, Inter-Lakes  
Baptist Church, H. H. Honeywell, pastor.  
*Place*

DURAND: Mar. 27-Apr. 1, First Bap-  
tist Church, C. G. Drake, pastor. *Place*

EAST DETROIT: Feb. 26-Mar. 4,  
Faith Baptist Church, Charles Binning,  
pastor. *Sheveland*

GRAND RAPIDS: Mar. 4-11, Mel  
Trotter Mission. *Levin-Findley*

KENT CITY: Mar. 13-18, First Bap-  
tist Church, Gordon H. Roloff, pastor.  
*Place*

LANSING: Feb. 27-Mar. 11, Judson  
Memorial Baptist Church, Gilbert A.  
Miles, pastor. *Sengpiel*

MANISTEE: Mar. 6-11, First Baptist  
Church, Virgil Swanson, pastor. *Place*

MOUNT CLEMENS: Mar. 20-Apr. 1,  
Maranatha Baptist Church, Joe Carpen-  
ter, pastor. *Threlfall*

MUSKEGON: Mar. 25-Apr. 1, Lakeside  
Baptist Church, Gordon Anderson, pas-  
tor. *Lanting*

THREE RIVERS: Mar. 7-18, Bethany  
Chapel, Albert J. Harris, pastor. *Sheve-  
land*

#### MINNESOTA

ST. PAUL: Mar. 27-Apr. 8, Temple  
Baptist Church, W. Murk, pastor. *Auger*

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## MISSOURI

**BLOOMFIELD:** Mar. 5-18, First Baptist Church, F. Q. Crockett, pastor. *Conner*

## OHIO

**BLUFFTON:** Mar. 14-25, Riley Creek Baptist Church, D. E. Pummell, pastor. *Kees*

**BLUFFTON and PANDORA:** Mar. 17, Youth for Christ. *Auger*

**LIMA:** Mar. 18-25, North Side Baptist Church, C. Spaulding, pastor. *Auger*

**LORAIN:** Mar. 12-25, Eastside Baptist Church, Verne Dunham, pastor. *Britton*

**McCOMB:** Feb. 26-Mar. 4, Pleasant Hill Evangelical United Brethren Church, Paul Stuckey, pastor. *Teuling*

**SEVILLE:** Mar. 25-Apr. 1, Sterling Brethren Church, Karl J. Garling, pastor. *Emmons*

**VAUGHNSVILLE:** Mar. 11-18, Christian Union Church, Carl Miller, pastor. *McAllister*

**ZANESVILLE:** Mar. 21-Apr. 1, First Baptist Church, Russel Purdy, pastor. *Carrara*

## SOUTH DAKOTA

**HURON:** Feb. 26-Mar. 11, Mount Olivet Mennonite Church. *Stucky*



West

## ARIZONA

**PHOENIX:** Mar. 16-18, First Brethren Church, Charles Ashman, pastor. *Humberd*

**PHOENIX:** Mar. 16, Arizona Bible Institute, John Woodward, president. *Humberd*

**PHOENIX:** Mar. 17, Christian Business Men's Breakfast, Ralph Eaton, chairman. *Humberd*

## CALIFORNIA

**BEAUMONT:** Mar. 11, Cherry Valley Brethren Church, Gene Farrell, pastor. *Humberd*

**BRAWLEY:** Mar. 4-9, Calvary Baptist Church, Hugh Bronstad, pastor. *Humberd*

**CABAZON:** Mar. 12-14, Community Church, *Humberd*

**CAMARILLO:** Mar. 25-Apr. 1, Pleasant Valley Baptist Church, Eugene E. Paden, pastor. *H. Anderson*

**CULVER CITY:** Mar. 25-Apr. 1, West Culver City Baptist Church, A. J. Gray, pastor. *Guido*

**FRESNO:** Mar. 4-7, State College Auditorium, T. R. James, chairman. *Speake*

**GARDENA:** Mar. 11-18, Calvary Baptist Church, H. Earl Kuester, pastor. *Guido*

**LONG BEACH:** Mar. 13, Lakewood Baptist Church, Harold Carlson, pastor. *Lintz*

**REDDING:** Feb. 26-Mar. 23, American Sunday School Union, Roy A. Nelson, chairman. *Wills*

**SAN DIEGO:** Feb. 26-Mar. 2, Fletcher Hills Community Church, L. V. Gregory, pastor. *Humberd*

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FORT MORGAN: Mar. 14-21, First Baptist Church, Paul Johnson, pastor. H. Anderson

## NEBRASKA

ANSLEY: Feb. 27-Mar. 11, First Baptist Church, George Rothery, pastor. Britton

## OKLAHOMA

ARDMORE: Feb. 26-Mar. 11, Baptist Association-wide campaign. Martin

ATOKA: Mar. 19-25, First Baptist Church, W. Dean Rainwater, pastor. Brannon

COMANCHE: Mar. 12-25, Patterson Avenue Baptist Church, Edwin J. Merriam, pastor. Wells

WEWOKA: Mar. 25-Apr. 1, First Baptist Church, Frank Elkins, pastor. Brannon

## OREGON

ALBANY: Mar. 7-18, Christian and Missionary Alliance Church, Theodore W. Chapman, pastor. Sutura

MONMOUTH: Mar. 21-Apr. 1, Pedee Community Church, Floyd Pollock, pastor. Sutura

PORTLAND: Mar. 4-9, Calvary Presbyterian Church, Byron W. Travis, pastor. Harrison

## WASHINGTON

BELLINGHAM: Mar. 25-Apr. 1, Broadway United Presbyterian Church, Norman B. Harrison, Jr., pastor. Harrison

SEATTLE: Mar. 18-23, Central Presbyterian Church, Robert J. Walter, pastor. Harrison

SPOKANE: Mar. 11-16, Fourth Presbyterian Church, Wilbur J. Antisdale, pastor. Harrison

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## WYOMING

LAGRANGE: Mar. 25-Apr. 1, La-Grange Community Church, L. D. Manlove, pastor. W. Johnson

LANDER: Mar. 18-Apr. 1, First Baptist Church. Stucky



## Canada

ST. JOHN'S, N.B.: Feb. 19-Mar. 4, Main Street Baptist Church, A. C. Vincent, pastor, and Victoria Street Baptist Church, Harry Taylor, pastor. Ayer

## Bible Conferences

ATLANTA, GA., Baptist Tabernacle. March 4-11, Tabernacle Bible Conference, with Dr. William Fitch, Dr. Vance Havner, Dr. Wilbur M. Smith, Dr. Walter L. Wilson. Song leader, Eddy Nicholson.

BOCA RATON, FLA., Boca Raton Bible Conference Grounds. February 28-March 4, Moody Bible Institute Week, with Robert Little, Phillip R. Newell and C. B. Nordland; March 6-11, Dr. Bob Cook and Joe Weatherly; March 13-18, Dr. Richard Elvee; March 20-25, "Professional Men's Week"; March 27-April 1, Dr. Robert Finley.

KEYSTONE HEIGHTS, FLA., Park of the Palms Bible Conference. March 4-9, Moody Bible Institute Week, with C. B. Nordland, Sidney E. Cox and latest Moody Institute of Science films; March 11-16, J. Allen Blair; March 18-23, (to be announced). March 25-April 6, George Cole, Jr., Dorothy Strathearn, soloist.

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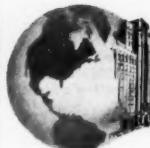
Many Jews who accept Christ are turned out of their homes and regarded as dead by their families. Yet, despite persecution and sorrow, Jews are opening their hearts to the Lord Jesus.

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## Institute and Alumni

HERBERT LOCKYER, JR., Editor

### More MBI Graduates Leave for Foreign Mission Fields

**T**HIS year Moody Bible Institute celebrates its 70th anniversary. During the three score years and ten of its ministry, records indicate that 3,852 former students have gone out to serve the Lord on foreign mission fields. Today the Institute has the names of some 2700 who have been reported as in active service under 206 mission boards in 96 countries around the world. This figure represents approximately 10 per cent of all the Protestant missionaries serving under evangelical foreign mission boards of North America. Sixteen today wear the martyr's crown—they "loved not their own lives, even unto death."

The largest group of former students on the mission field is in Africa where records indicate some 845 students are now serving. A total of 430 alumni are in South America while 268 are in India, and 133 in Japan. More than one hundred missionaries trained at MBI are in Mexico and as many are in Central America.

Records for Europe indicate that at least 75 former students are working on that continent, as compared with 74 in the West Indies, 71 in Alaska and 62 in the Philippines. Countries with the next largest number of MBI alumni are Korea, 31; Hawaii, 21; Pakistan, 21; Palestine, 19; Egypt, 15; Malaya, 11; the East Indies, 11, and Thailand, 10.

Also benefiting from the work of Moody-trained missionaries are Mongolia with seven missionaries, Lebanon, six; Turkey, Iran and Australia with five each; French Indo-China and Arabia, each with four missionaries; Madagascar and Syria, each with three; Tibet and Spain with two each, and Iraq and Ceylon, each with one missionary from MBI.

During the past year the names of eighty-six more former students were added to the missionary roster. Other names no doubt should also be included and the Institute would appreciate receiving word from any former student, parent or mission board concerning appointments about which the school has not been notified.

This year's additions include: for Africa, Mary Louise Bymers, '45; Elizabeth Collins, '52; Earl Dannenberg, '52; Glen M. Enos, '47, and Mrs. Enos (Marian J. Stewart, '47); Helen Galloway, '53; Mrs. Robert Golike (Marilae Muesell, '47); Kenneth Griffes, '47; Elizabeth C. Lum, '51; Ailene L. Norton, '55; Raymond F. Pontier, '50, and Mrs. Pontier (Betty DeNeul, '52); Gordon L. Pullen, '50, and Mrs. Pullen, '49; Alice Schermer, '47; Howard K. Stafford, '50, and Mrs. Stafford (Marjorie A. Mason, '46), and Pearl G. Whyte, '49.

For Alaska: Kenneth W. Huber, '55; Shirley J. Osborn, '52; Lloyd Pederson, '51, and Mrs. Pederson (Edith J. Spittler, '52).

For Israel: Donn C. Odell, '50.

For Italy: Vincent Rosheger, '50, and

Mrs. Rosheger (Nina Norman, '50).

For Japan: Henry K. Ayabe, '51, and Mrs. Ayabe (Lorraine Mukai, '51); Mary Frances Goodson, '53; Mrs. David Osborne (Alice L. Lake, '29), and Mrs. Paul Shook (Vada Eikenbary, '50).

For Latin America (Central America, Mexico and South America): Virginia Allen, '51; Milton Anderson, '53, and Mrs. Anderson (Maxine L. Lundell, '52); James V. Baptista, '53, and Mrs. Baptista (Betty Jane Dilling, '52); Mrs. Robert Bedard (Waunetta E. Stout, '53); Charles Bennett, '53; Harold W. Berk, '52; Roy Z. Chamlee, '49, and Mrs. Chamlee (Martha Jo Brooks, '50); Lloyd S. Cox, '26, and Mrs. Cox, '36; Robert Duncanson, '32; Phyllis Erickson, '55; Roy H. Gleason, '51, and Mrs. Gleason, '52; Stanley Gudeman, '54; Dale H. Hendrickson, '47, and Mrs. Hendrickson (Sue Jensen, '46); Mrs. Byron Hunter (Elsie M. Tipton, '46); Donald Kearns, '49, and Mrs. Kearns (Miriam Shuell, '50); Mildred Keller, '49; Raymond H. Kook, '54, and Mrs. Kook, '54; Lawrence Kramka, '54, and Mrs. Kramka, '54; Earl K. Lashley, '44, and Mrs. Lashley, '43; Patricia Lassen, '55; Millicent R. Liccardi, '53; Mrs. M. McCully (Marilou Hobolth, '49); Mrs. Willis Ott (Rebecca Burke, '54); Martha E. Peaslee, '51; Norman R. Piersma, '55, and Mrs. Piersma, '55; Ernest Richert, '49, and Mrs. Richert, '49; Irma P. Schaal, '53; Lydia Szust, '55, and Eleanor Timmerman, '54.

For Malaya (language school): Ethel K. Hoff, '49; Maxine Howard, '54; Sybil Northrop, '53, and Norma Yarcho, '53.

For New Guinea: Victoreen E. Bigart, '54.

For Pakistan: Mrs. Donald DeHart (Garnett LeVan, '53), and Lillian Schuckman, '47.

For the Philippines: Ivan T. Brown, '41; Richard D. Durham, '48, and Mrs. Durham (Rose Marie Weiss, '48); Juanita Patrick, '53; S. Robert Skivington, '48, and Mrs. Skivington (Marjorie Carver, '49).

For the West Indies: Frank Hooper, '48.

### New Film Ready

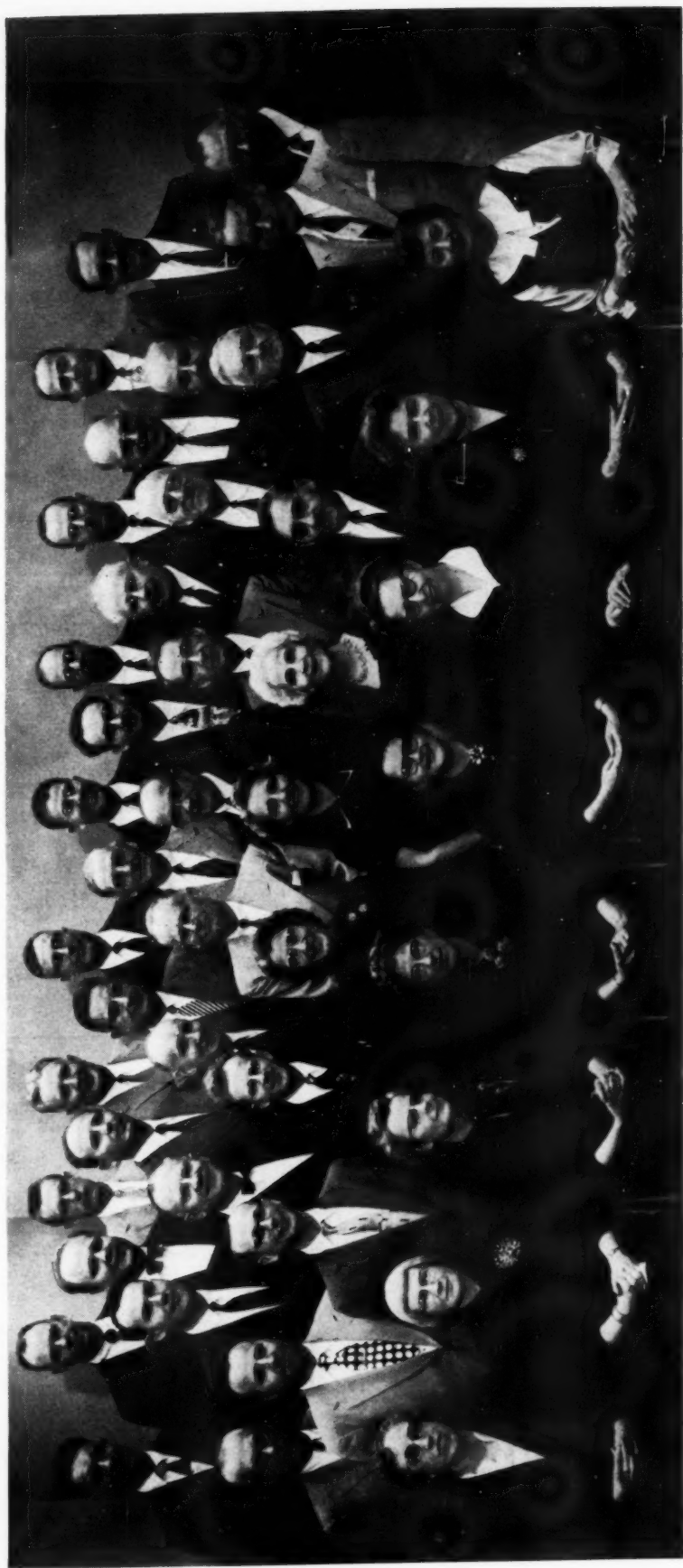
On March 5 the new film "Facts of Faith" will be premiered in the Torrey-Grey Auditorium of Moody Bible Institute.

This latest release of the Moody Institute of Science will feature 45 minutes of fascinating science demonstrations in full color.

Dr. Moon will be seen allowing one million volts of electricity to pass through his body and out his fingertips, making long streaks of high-voltage lightning. He also fries an egg on a cold stove and breaks glass with a beam of sound.

The film is produced to illustrate the fact that God has the universe under control and it is only as men surrender to God that they can find themselves.

## THE FACULTY OF MOODY BIBLE INSTITUTE



Except at regular weekly meetings, which are closed, members of Moody Bible Institute's faculty are usually seen in two's and three's rather than as a group. By special request, however, the above photograph was recently taken. Names of faculty members, together with administrative positions or major teaching fields, follow: Front row, left to right: Grace Darling, domestic science; Ilma E. Geesaman, English; Helen I. Needham, English and French; Edna E. Fritsch, phonetics and linguistics; Marjorie Spain, English; Gladys E. Taylor, English; Ruby A. Jackson, registrar, and Angelyn G. Dantuma, dean of women. Second row: Henry C. Crowell, executive vice-president; Wilfred L. Burton, music; Howard F. Vos, Bible and archaeology; John Mostert, director of admissions; R. Natalie Ragland, Christian education; Helen C. Rentschler, assistant director of practical Christian work; Gladys Mary Talbot, assistant registrar; Nathan J. Stone, Jewish missions; Kenneth S. Wuest, Greek; Sheldon Fardig, assistant director of sacred music department, and William Culbertson, president. Third row: S. Preston Rockholt, music; Harry Dixon Loes, music; J. C. Macaulay, systematic theology; Philip R. Newell, dean of student affairs; Robert H. Belton, Bible and theology; James F. Harrison, director of practical Christian work; Elgin S. Moyer, librarian, and Harold E. Garner, Christian education. Fourth row: Robert C. Carbaugh, music; Donald P. Hustad, director of sacred music department; Clayton Halvorsen, music; Lawrence E. Pearson, Bible and theology; Guy C. Latchaw, music; Virgil E. Smith, music; Harold R. Cook, missions; Charles F. Pfeiffer, Bible, and Alfred Martin, Bible and Greek. Fifth row: Paul F. Robinson, director of missionary technical department; David Smart, music; A. Franklin Broman, dean of men; G. Coleman Luck, Bible; Lon E. Wilson, speech and psychology; J. Arthur Springer, Bible; S. Maxwell Coder, dean of education, and Morris E. Nelson, physical education.

## New Books

[Continued from page 73]

**THE POWER OF PRAYER**, by R. A. Torrey. Zondervan Publishing House, Grand Rapids. 246 pages, \$2.50. A thorough scriptural study of prayer. The importance of prayer is first shown. After that the greater part of the book deals with the practical question of how to pray. Written thirty years ago by a noted evangelist and Bible teacher.

**ST. PAUL'S EPISTLES TO THE COLOSSIANS AND TO PHILEMON**, by J. B. Lightfoot. Zondervan Publishing House, Grand Rapids. 430 pages, \$4.50. A valuable work by a well-known nineteenth-century Church of England expositor. The commentary is, however, on the Greek text and will be useful only to one having made some study of that language.

**THE PSALMS TRANSLATED AND EXPLAINED**, by Joseph Addison Alexander. Zondervan Publishing House, Grand Rapids. 564 pages, \$6.95. A careful verse-by-verse exposition of the 150 psalms by a teacher at nineteenth-century Princeton Theological Seminary. Some Hebrew is used but not enough to affect the English reader's understanding of the book.

**EXPOSITORY OUTLINES ON THE WHOLE BIBLE**, by Charles Simeon. Zondervan Publishing House, Grand Rapids. Vol. 12 (Mark 1-Luke 16), 568 pages. Vol. 13 (Luke 17-John 12), 575 pages. Vol. 14 (John 13-Acts 28), 604 pages. Vol. 15 (Romans), 600 pages. \$3.95 each volume. Additional valuable expository outlines in this series. The outlines are a little more formal than is customary today, but full of good conservative Bible teaching, and practical application of Scripture truth.

## RECENT MUSIC PUBLICATIONS

**CHALLENGING SONGS AND CHORUSES**, compiled by Harry Dixon Loes. Van Kampen Press, Wheaton. 106 pages, 60c. An excellent variety of composers are represented in this new book of solos, duets, and other arrangements. Here is the book for those looking for new gospel song material, compiled by a capable musician.

**WHITHER THOU GOEST**, (Wedding Song) by G. Winston Cassler. Augsburg Publishing House, Minneapolis. 60c. Whether the text of this sheet music song, which is found in Ruth 1:16, 17, aptly applies to a bride addressing her bridegroom is a matter of question. At least the sentiment surpasses that of many previously published wedding songs. The composer shows some inexperience by including too many minor strains, and by notes overlapping the right and left hands, with both hands unnecessarily playing the same note.

**CRUSADE SONGS**, compiled by W. Hines Sims. Broadman Press, Nashville. 125 pages, 45c. A practical song book of 150 of the choicest of gospel songs and hymn tunes. Very serviceable for smaller groups such as prayer meetings, and for small rural churches. If the book has one fault it is that there are only three newly copyrighted songs in it.

**SACRED SONGLETS FOR LITTLE FOLK**, by A. F. Warren Smith. Victory Press, London. 25 pages, 1s.6d. Twenty songs, all but three with several stanzas. Poetically and musically well written, but we wonder why the publishers still persist in placing only one of the stanzas between the staves of music.

**THE YOUNGER CHOIR**, compiled by Joy Latham. Lillenas Publishing Co., Kansas City. 44 pages, 60c. This book is an appealing compilation of numbers for junior and early teen-age voices. The music for the wider age range is provided without loss of interest to juniors. Included are a variety of songs, hymns of the Church, and simple anthems. Most of the songs are in two-part harmony, with a few unison and three-part selections. The book deserves a wide use.

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"Yes."

"Were they strict about it?"

"Yes."

"Did they teach you to tell the truth?"

"Yes."

"Were they strict about that?"

"Yes."

"Has any reaction taken place on these points?"

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—John Hall, in *Sunday School Times*.

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## Why a Christian College? [Continued from page 22]

for taking the first two years of undergraduate work at the smaller Christian college. Later, the student can if he wishes transfer to a larger school for his specialized work, and be better prepared to face the ignorance of, or direct opposition to, his Christian point of view.

But to return to the one glaring weakness of many of our Christian institutions of higher learning—the fact that they have not received full accreditation. This lack is our own indictment as Christians, since it is largely the result of a lack of income, and for this we are to some extent responsible, for not adequately supporting them.

The situation, however, is gradually improving. We do have an increasing number of fully accredited schools for the Christian youth of America, and others which are undergoing preparation for full accreditation in the future.

The Christian student should find out if progress in this direction is being made in the school he is considering. If it is, the training he will receive there will usually be excellent, particularly in the first two years, since the things which are holding back the school, probably, are the lack of stable income and too much debt rather than a lack of efficiency in teaching.

A good plan would be to check the standing of the school you have in mind with a nearby university or accredited college. You should know whether your work in the smaller school would be recognized in case you did transfer later in order to graduate from a fully accredited institution. If such a transfer with credits is possible, the value of the Christian emphasis in the first two years of college, in my opinion, far outweighs the disadvantage of transferring from one school to another midway through your college career.

† CHRISTIAN parents, I urge you to think twice before sending your son or daughter to the non-Christian—and usually anti-Christian—environment of a non-Christian college or university! Young people just graduating from high school seldom have reached the point of Christian maturity that will enable them to withstand without harm the fierce attacks, either subtle or pointed, that will be made against their faith in a non-Christian school. And certainly they will not find there the conditions and influences so necessary to their growth in Christian character.

Christian young people, consider this carefully: your college career includes more than the classes you attend! Other things are of supreme importance, too—the friends you make, the activities you engage in, the social life you covet. You will be far happier during your college life if these factors are in harmony with your Christian stand.

Christians everywhere, support with your prayers and finances those schools of higher learning which are truly Christian! For they are dedicated first of all to the task of turning out clear-thinking, educated Christians who will stand in the forefront of the evangelical cause. It is from these institutions that our Christian leaders must come, and sound strategy demands nothing short of their finest development. END

### A LAWYER'S STORY

Dr. P. W. Philpott tells the following incident.

Some years ago in St. Louis a Christian man was transacting some business with a lawyer. As he turned to go he hesitated and then said, "I have often wanted to ask you a question but I have been a coward."

"Why," replied the lawyer, "I did not think you were afraid of anything. What is the question?"

The man said, "Why are you not a Christian?"

The lawyer hung his head. He said, "Is there not something in the Bible that says no drunkard shall have any part in the kingdom of God? You know my weakness."

"That is not my question," answered the Christian man. "I am asking you why are you not a Christian?"

"Well," answered the lawyer, "I cannot recall that anyone ever asked me if I were a Christian, and I am sure nobody ever told me how to become one." Then the Christian drew his chair close to the lawyer, read him some passages from the Bible, and said simply, "Let us get down and pray."

The lawyer prayed first: "O Jesus, Thou knowest what a slave I am to drink. Here this morning thy servant has shown me the way to God. Oh break the power of this habit in my life."

Giving his testimony later, this drinking lawyer said, "Put it down big, put it down plain, that God broke that power instantly."

Who was this drunken lawyer? Dr. C. I. Scofield, famous editor of the Scofield Reference Bible!

—John Linton, *The Evangelical Christian*

### Build the Child

A young father, finding his son with nothing to do, tore a map of the world out of a magazine, cut it up, and gave it to the boy to piece together again. A few minutes later the job was finished and he asked his son how he ever did it so quickly. "Well, Daddy," said the lad, "on the back of the map was a picture of a boy. I knew that if I could build the boy right, the world would come out right, too."

—Evangelical Visitor

**SERMONBUILDERS**

HAZEL GODDARD, Editor

# YOUTH

## *Supplement*

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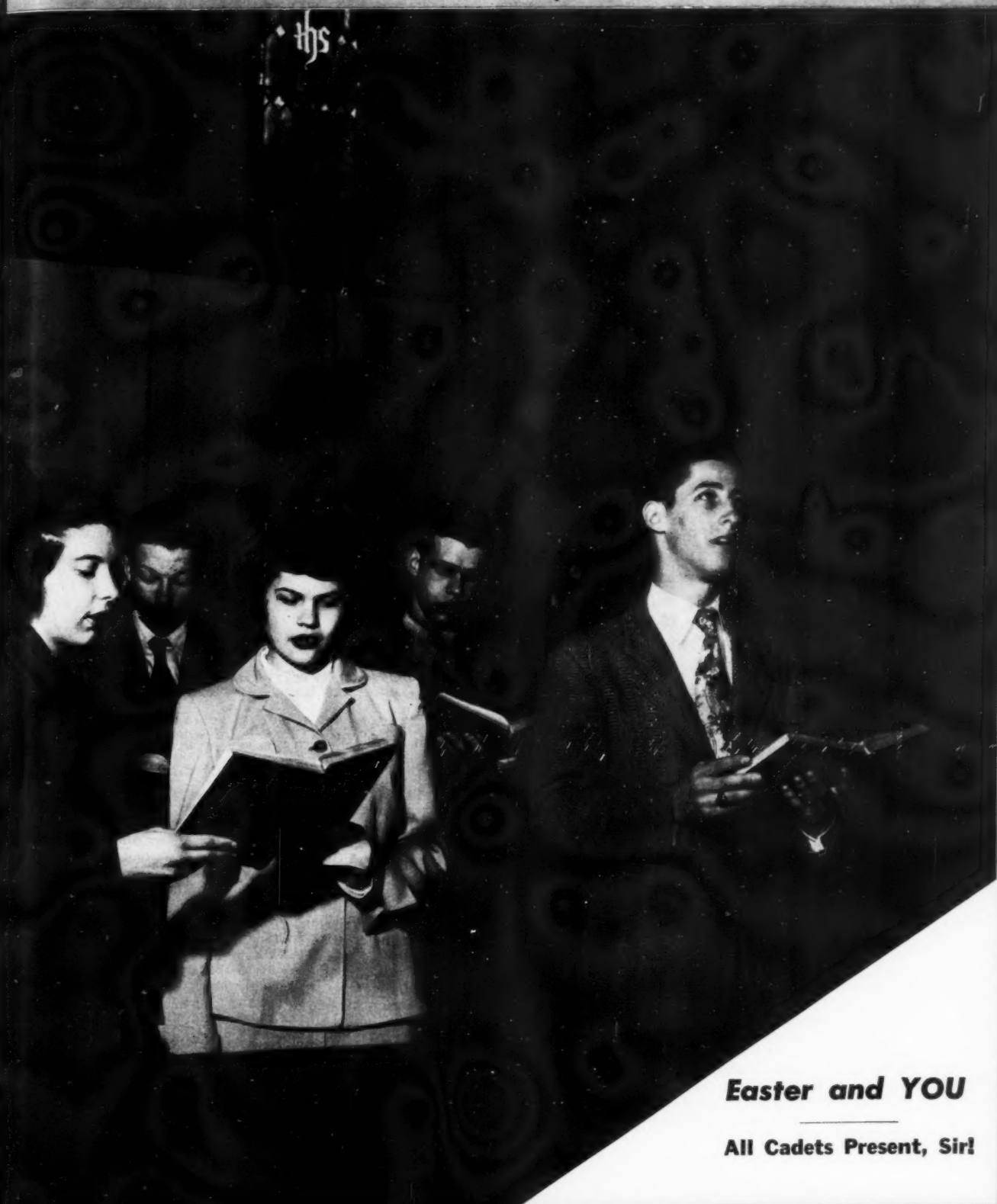
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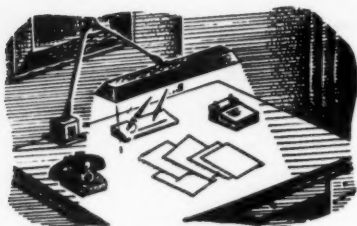
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**Easter and YOU**

**All Cadets Present, Sir!**





# TEEN TIP-OFF

from your YS Editor

## Quotes You Wrote

### YS First

The first thing I turn to when I receive our MOODY MONTHLY is the YOUTH SUPPLEMENT. I enjoy it very much and take it to the girls in our Radio Bible Class. Thanks for supplying those of us in our teens with good reading.—D.J., Michigan

### Youthgram "Tops"

Thanks for the new feature "Youthgram." It is interesting to know what others are doing across the country and there's never a dull line on the page.—A.B., Illinois

### Bible Study Practical Help

The method of Bible Study suggested in the SUPPLEMENT is very helpful. I have tried it and it is making Scripture mean much more to me as I study. I enjoy every bit of the YOUTH SUPPLEMENT.—B.P., Tennessee

### Any Church Papers to Exchange?

In your April '55 issue there appeared an article titled "Try a Church Paper." My wife and I are in charge of junior teenage group and we would like to do just what the article suggests.

However, even though the article gave the general setup, etc., we thought we'd like to get some actual samples of church papers.—A.J.V., Michigan

Here in the First Baptist Church of Salem, we have tried a church paper and find that it holds many opportunities and possibilities. We have organized the junior high school, the high school and college age groups into the student body of the Christian Life Preparatory School as we have named the entire youth program. The paper is a vital part of the organization. We would like to set up an exchange with other church papers.—H.K., Oregon

### Want to Write to Texas?

The YOUTH SUPPLEMENT is always first for me when I read MOODY MONTHLY. I enjoy every article and story and appreciate your giving the name of the girl in England who wanted to correspond with other Christians. I am writing her and am hoping that some young people who read this will drop me a line.—H.D., Texas

### Let's Have a Bigger Supplement

I enjoy YOUTH SUPPLEMENT very much and wish it could be bigger. Add more things like "Student Medicine." Why not a pen pal column and something on Christian dating problems? Believe me I am an enthusiastic reader of the section.—N.H., Wisconsin

WHILE millions of people throughout the world file into churches on Easter Sunday to commemorate the resurrection of the Lord Jesus Christ, another group will gather around the Garden Tomb just outside the walls of Jerusalem. This group will consist of tourists, most of whom have anticipated for years the joy of viewing the actual tomb where Jesus was buried. (Actually, there is no proof that the Garden Tomb is the tomb of Joseph of Arimathea, though it's certainly a possibility.)

We have listened to heart-stirring stories as our friends return and describe their feelings: "Just to think that I walked where He walked!" "I felt I was on hallowed ground when I viewed the tomb." "I could almost feel His presence." And so on.

But one young friend of mine reacted differently. She too had anticipated the experience, and as she walked through some of the places where Jesus Himself had walked there was a real joy in knowing that her Lord had actually been there.

"But when I came to the tomb," she confided later, "Suddenly I felt empty, as empty as the tomb before me. For a while I could not understand. I was let down . . . terribly let down. Others in the party were misty eyed; some had far-away looks as if trying to imagine the body of the Lord as it must have lain

there. I thought there must be something wrong with me. Then I knew why I felt as I did. My Lord was *not there* . . . my Lord is *alive*. He arose from the grave and is now at the Father's right hand as my intercessor."

Should not that be our experience as our thoughts turn toward Easter? We recall His death and we cannot minimize the supreme price He paid for our sins—but it is His victory over death that is the supreme triumph. A dead Christ could never have saved us.

So, while it would be a thrill to walk on the very paths that Jesus walked while on this earth, it is as we follow His footprints in our daily experience that we live in close fellowship with the risen One. It is when we are tempted, and realize that He too was tempted, and get victory through the Word as He got victory . . . it is when we are misunderstood, laughed at, and sometimes even persecuted, and we learn to take it as He took it . . . it is when we experience sorrow, heartbreak, discouragement and we look to Him and know that He understands . . . then we walk with Him and feel His nearness in a way we never could by just walking on the same path that He walked. Then we know we have a living Christ—One who walks with us daily—and the full and wonderful truth of Easter becomes ours!

## Dear Bob—

By GEORGE COWAN—Wycliffe Translators in Mexico

*A veteran missionary lays some facts before a young friend who is called to the mission field.*

Dear Bob:

I have just completed reading two biographies of men whose names rank high in missionary history. As I read, I could not help thinking of you and the statement of your friends that you would be "wasting your training on the mission field." Both of these men were told the same thing by their friends when they first faced the challenge of the field! And because you are facing what they once faced, I want to tell you a little about them.

Henry Martyn was a young man of outstanding ability and great promise. At the age of sixteen he entered St. John's College, Cambridge, England. His class was considered unusually brilliant, even for Cambridge. Less than four years later he took his degree in mathematics with outstanding honors and returned to Cambridge to become a teaching Fellow.

His university honors placed him in a position to choose his own path. Money, position and studious leisure were assured him. But Henry Martyn knew the Saviour as his own and was a deeply spiritual Christian. He felt that God was calling him to offer himself for missionary service.

To quote his own words (so similar to yours, Bob): "Mr. C. thought it was a most improper step for me to leave the university to preach to the ignorant heathen, which any person could do. Breakfasted with —; he had but a slight opinion of missionary work, though he has, I know, great affection for me. Dined at —'s, who used every argument to dissuade me from going to India."

Four years later, in 1805, after some preaching and pastoral experience in

*[Continued on page 92]*



# YOUTHGRAM

*Youth in action cross-country*

By JACK DANIEL

» Picture from Kodiak comes from Paul Schoming who heads the Kodiak (Alaska) Christian Center there. Our largest naval base in that north-land territory and a new air base are pouring American young men into the city.

New burden on Schoming's heart comes from the high schoolers who need Christ as desperately as the servicemen. "The big need," says Schoming, "is for a born-again high school teacher, someone who could spend time and feel qualified to get in among them."

Moody Science films have been shown at a Friday game night held at the center, Schoming says, but "the real challenge is for wholly yielded Christians in all walks of life to come to Alaska, and especially Kodiak."

» What'll-they-say-about-me-after-I'm-gone seldom bothers today's teens. But one young man, Ed Adams, sparkplug in Glendale, California's Young Life club, received a school newspaper editorial tribute that might have made him blush had he been alive to read it. Ed was associate chairman of Glendale High's student council, in charge of assemblies. He died of injuries incurred in an automobile accident.

The student editorial writer summed it up this way: "We should not be ungrateful for the loss of a friend, but we should be glad for the time we had him in our midst. Ed would be happy to know that, at Glendale, we paused long enough to consider what comes after death, what our pattern of life may be. He has left a lasting and timeless impression on our high school years. We will remember him."

» Statistics, or was it sadistics? Hard to tell when the FBI or the Department of Health, Education and Welfare start to talk about the incidence of teen-age crime in America. Youth leaders used to talk about a million young people in trouble with the law. The figure is now 1 1/3 million. The number of child delinquents appearing before courts (the ones who were caught) increased 58 per cent between 1948 and 1954.

Teens could well ask, "Why blame us?" when they read that half of the teen offenders were giving noticeable signs of becoming delinquents at the age of eight or younger.

"Only the beginning" seems to be between the lines in one of J. Edgar Hoover's latest statements: "At the present time, many of the youth in America are not being reached by the churches, and of those who are being reached entirely too many are merely on the rolls. This failure to make contact with tomorrow's citizens is producing a fertile field for future juvenile crime."

» Teen preachers, song leaders and musicians are sharpening up their various abilities for this summer's North American finals of the Teen Talent contests run by Youth for Christ. The contests attracted more than 1,000 American and Canadian youth last year, and YFC leaders expect a rise of at least 50 per cent in 1956 entries.

One new class, the gospel pianist, has been added to the boy preacher, girl speaker, boy and girl song leader, vocal solo and group, and instrumental solo and group.

Winners are picked at the YFCI annual convention at Winona Lake each July and are featured in the Billy Sunday Tabernacle evening rallies. This year an added incentive is the possibility of winners' participating in the YFC-sponsored Pan American Congress of Evangelical Youth at Caracas, Venezuela, in August.



Resurrection power wins. Monkmeyer photo

# EASTER— and YOU

By John Howard

*Arguments true and false for the part*

*the resurrection plays in everyday living.*

**I**T was the last chapel service before Easter in a small liberal arts college. The speaker's topic was "The Resurrecting Christ."

According to this man, it didn't make too much difference whether or not Christ actually rose from the dead. The important theme for Easter, he claimed, is not the resurrected Christ but the resurrecting Christ.

Taking it for granted that God is Father of all and that all men are brothers, this speaker said that the resurrecting Christ lives in everybody and is shown outwardly by good deeds, lofty thoughts, and sincere motives. Examples he cited were: patriotism to one's country, conscientious service to one's employer, faithfulness to one's husband or wife, compassion towards the sick and needy, neighborliness, etc. All of these good things come from the resurrecting Christ, he concluded.

A believing Christian would like nothing better than to sit down with this fellow and show him what the Bible says about the resurrection and what it means to every Christian. He would probably start with I Corinthians 15:14. "And if Christ be not risen, then is our preaching vain, and your faith is also vain," and go on from there to show that Christ, being actually raised from the dead, is by virtue of that fact the resurrected Christ, and that is the most important.

But there was one thing about this message that is important. It shows how full of meaning the Easter message is in its relation to living.

It is doubtful if any preacher who ever lived emphasized the historic fact of the resurrection more than the apostle Paul. But Paul also pointed out the connection between the resurrection and victorious Christian living.

Paul's prayer in his letter to the Ephesians (1:16-23) underscores two things: 1) the resurrection of Christ is a potent example of the "mighty power" of "the God of our Lord Jesus Christ"; and 2) this same power is available to all Chris-

tians . . . it is "the exceeding greatness of his power to us-ward who believe."

To the saints at Rome Paul wrote that the "law of the spirit of life in Christ Jesus" makes us free from the "law of sin and death" (Rom. 8:2). What does this mean? According to Dr. Griffith Thomas the "spirit of life in Christ Jesus" refers to the "resurrection power of Christ, ministered to us by the Holy Spirit as the Fount of life to the Christian." Why is this called a *law*? Perhaps because it is something that operates uniformly and constantly—like the law of gravity. The Holy Spirit channels the resurrection power of Christ to the Christian and the result is that he is set free from the "law of sin and death." "Sin and death," writes Dr. Griffith Thomas, "refer to the source and result of our condemnation, and from both of these Christ by the Holy Spirit delivers us."

Here is the Easter message carried over into our every day living. To put it more simply: God showed mighty power in raising Christ from the dead. *That same power* can belong to every Christian. If we, as believing Christians, will use or claim that power in our daily lives then we can defeat sin just as Christ defeated death; we can have victory in our daily lives just as Christ had victory over death. Does that seem too good to be true? It is true according to God's Word!

But let's go a little farther. How does it work? How does the Holy Spirit accomplish this great work in you and in me?

Some Christians believe that sin is done away with completely when one is saved or at some later spiritual blessing. Dr. L. S. Chafer pointed out in his book *He That Is Spiritual* that this is not the divine method of dealing with the believer, that it is not according to human experience nor is it according to the Word of God. He concludes his argument by saying that the Scriptures do not tell us to "reckon" the sin nature to be dead, but urges us to "reckon" ourselves to be dead unto it.

Now, if the Holy Spirit's method is not this "doing away with" system, what is it? If you want a great big important sounding word we could use "counteraction." It means just what it sounds like, and a good illustration of it is what happened at the Red Sea.

Did God just blot out or do away with the water in the Red Sea so the Israelites could pass through? Of course not. What

did He do? Did He temporarily stop the law of the tide that would cause the waters to move across the place where He wanted them to pass through? Again the answer is "no."

He did something even more wonderful—He caused a strong East wind to "counteract" the tide. It was the law of the wind against the law of the tide, and the law of the wind won! So, as we submit or give in to the Holy Spirit He channels the resurrection power of Christ into our lives, and that power wins out over the power of the old nature.

Dr. Griffith Thomas in his discussion of Romans 8:1-14 gives a good illustration that is right down the line for young people. Listen to him:

"Motor cars are propelled on what is known as the storage principle; so much petrol or electricity for use, and then a further supply. Tram cars are run on what is known as the contact principle; the car is kept in contact with the electric current which thereby is enabled to influence the movement of the car. It is not the former but the latter that God has adopted for holiness. It is not a case of so much grace being put into our hearts to be used on the storage system, and then a further supply is provided. On the contrary we are to keep in close spiritual touch with Him who is the source of all life and power, and then in constant union with Him we find the secret of purity, power, and progress in righteousness and true holiness."

As we think back to the argument of the chapel speaker we told you about, do not his ideas of good works—pure thoughts, sincere motives, and so on—seem puny when compared with real truth of the daily living tie-in with Easter? Today we find many "substitutes" for real Scripture-inspired conviction all around us, not only on the wonderful Easter theme but on many other important Bible truths. Many times, when a keen intellectual speaker points out these "cases," they seem logical and reasonable. But put the argument in the full light of the truth of Scripture and they show up to be just what they are—cheap counterfeits.

Don't swallow these so-called "new" thoughts. If you are not well enough acquainted with your Bible to investigate for yourself, seek help from one who is. But more important, as in the Easter case, prove the truth by letting it work in your own life.

END



# All Cadets Present, Sir!

*ROTC can make a leader out of you, too.*

By BROOKS HANDY

I doubt if any youth program has come up for more discussion, both for and against, than the ROTC training program. But regardless of the pros and cons—the advisability or inadvisability of taking the training, there are some definite advantages in ROTC for the Christian fellow. At least that is the way I found it. And I'd like to tell you why I feel the way I do about it.

If you are a Christian you ought to have a serious purpose in going to college. You want to develop your capabilities so that God can use you. You want to be a leader in the things that really count. For that you need training, and ROTC offers you a program that will give you some of the training you need. I am anything but a born leader but I'm sure I was helped tremendously by this training.

At most universities, and an increasing number of colleges, there is a group of regular Army officers and sergeants whose only job is to make leaders out of a bunch of college men. They do a thorough job.

Take a look at one of the ROTC classes. One of the students is appointed class leader for the week. He takes roll, calls the class to attention when the instructor walks in, salutes, and announces the number of cadets absent. Sounds simple doesn't it? But let me

tell you an experience I had. One day when I had the job I hadn't finished checking the roll when the captain walked in. Giving a hasty glance around the room, I reported, "All cadets present, sir!" Was I embarrassed when the door opened three minutes later and one of my classmates walked in! Someone started to laugh. But the captain didn't think it was funny. In fact, he was angry. The whole class heard a five minute lecture, delivered directly to me, on the importance of giving a correct report.

The next year I was given command of a platoon in the weekly drill period. When one of my squad leaders gave an incorrect report, did I let it pass? I might have, except for the harassment I had received for an incorrect report. I knew that the squad leader had to learn the importance of an accurate report. And he learned.

You wonder how such training will [Continued on page 93]



A Christian testimony in uniform carries weight



1955 Color Guard,  
Reserve Officers'  
Training Corps,  
Wheaton College.

# Let's Face It!

By Jim Montgomery

My father is a businessman, and I have grown up in this environment. The business world has a great attraction for me and I would love nothing more than to be a businessman myself. I seem to have a real aptitude for it, too. However, at the Christian college I attend, the need for missionaries has been impressed on me. I am not sure, but I feel that perhaps the Lord wants me to go to a mission field. Should I go by my aptitude and interest or by a vague call to the field?—Bob J.

If the Lord is calling you to be a missionary, by all means go! In your remaining time in college pray that the Lord will show you definitely. Contact mission boards and familiarize yourself with all the aspects of going to a mission field.

It could be, however, that for one with your inclinations the Lord is opening a very wonderful door of being both a businessman and missionary. The two are not mutually exclusive. You could be a businessman in a foreign country and still be a missionary there. A businessman in many cases can be a more effective missionary than a full-time missionary.

In the first place, as a businessman in a foreign country you would be immediately accepted and respected in the community. Sometimes it takes years to overcome prejudices that people in foreign countries have towards missionaries. And this has to be done before many can be won to Christ. You would have no problem here.

Secondly, as a Christian businessman you constantly rub shoulders with the leaders and respected citizens of a community. If you were to lead some of these to the Lord, they, as native leaders, could do a much more effective job of evangelism than foreign missionaries. Also, it often happens that missionaries find that most of their contacts are with women and children and men of lower social standing. If these are won to the Lord they are not in as good position to lead others

in the community to the Lord as leaders would be.

Thirdly, it usually takes many months and sometimes years for a missionary to gain financial support to go to a field. As a businessman, you would support yourself and have no financial problems.

If you are as interested in being both a missionary and a businessman as you sound, this might be a good solution. I would suggest you continue taking business courses and courses that would be helpful to a missionary. As you wait on the Lord He will show you where and how your talents and interests can be used for Him.

Recently I have been literally amazed at what has been going on in my high school. There are many gangs organized according to racial background. Their talk is extremely dirty and they are always getting in fights with each other. I keep worrying because I am not doing my part as a Christian to reach these for the Lord. What can I possibly do?—Jan

ONE Christian among a great crowd of belligerents doesn't seem like much. Our job, however, is not always to change a situation, but to be the best kind of a Christian we can be in spite of the circumstances. Put your emphasis on *being someone* instead of merely doing something. Pray and study much. Put your whole heart into having a close walk with God. When you are walking close to Him He will always reveal His will. Perhaps He will show you something definite you can do. Perhaps He wants you to be such an outstanding Christian in your school that your life will speak for itself in contrast to those who are not properly adjusted to society and certainly not in right relationship with God.

☆☆☆

## HERE's My Mistake

The Lamp + + + By Allison Fowler Short



MY roommate and I pushed our desks together, back to back, and set the lamp's base across both of them. Plugged into the wall outlet, it lighted both desks, bright and strong; the indirect globe diffused the glare and the shade sent the light both up and down at just the right angle. My roommate sat down and opened up her brand-new psychology textbook at random, to see how easy the lamp would make our evening study time.

"A peach of a lamp!" she rated it.

"Yes, it is a peach of a lamp," I agreed brusquely, and with a faint grimace.

That was the beginning. For the next three years we studied under that lamp together, facing each other around its tall, slender stem, chatting, typing out long term-papers under its light, sweating out nights of cramming for exams. Turning it on was the first act on entering the room, winter evenings after supper, turning it off the last act before jumping into bed.

Yes, "a peach of a lamp," and a constant pleasure to my roommate. And yet I could never use it without a squirmy, uneasy feeling, the remembrance of how I learned one of my hardest lessons.

It was during my last year in - [Continued on page 94]

## Student Medicine

By C. B. Wyngarden, M. D.



### Skin Growths

Let's stump the experts. What is the largest organ of the body? You'll find the answer in the last sentence of the article. No peeking until you have read every line!

In previous articles we have discussed allergies, infections, rashes and acne, all of which involve the skin. There are several other conditions which plague the teen-ager; namely, warts, moles, corns and callouses. These terms are confusing so perhaps we should distinguish between them.

A wart or "verruca" is a horny smooth growth, the color of normal skin, occurring on the hands and feet. It may later become roughened and dark. A mole or "nevus," is pigmented, an area probably a second cousin to the freckle, which may occur any place on the body. A callous is a horny patch of thickened skin, usually the result of pressure and friction, that occurs on the hands and feet. A corn or "clavus" is a cone-shaped callous with a penetrating core. Now that we understand the terms, let's discuss them more thoroughly.

Many of you have undoubtedly awakened one morning to discover a wart on one of your fingers. In a few weeks there may be several more. They don't hurt, but they certainly aren't very attractive. What's more you can't leave them alone. Since they have a tendency to seed themselves it is advisable to have them removed. Acids and dry ice have been used with fair results. Perhaps the most effective method is the electric needle.

Have you ever examined the bottom of your foot to discover what you thought was a callous? When you squeezed the callous it was very painful. This is called a "plantar" wart, referring to the plantar surface or bottom of the foot. Irritation from a shoe may help to start a plantar wart. Since they too have a tendency to spread they should be removed promptly. Acids have been used with good results but the best treatment is the X-ray. One or two treatments are all that are necessary and, the treatments are painless!

In contrast to warts, moles are usually pigmented and can be found any place on the body. They occasionally contain hair. Unless there is good indication for removing them they are usually left alone. For cosmetic reasons one may desire to have a mole removed from the face. This may be accomplished by dry ice, electric needle or radium. If the mole is located in an area which is subject to irritation it should be removed. Any raised, dark pigmented mole which suddenly begins to get larger should immediately be removed surgically since it could be potentially malignant.

[Continued on page 96]

## SCHOOL DIRECTORY

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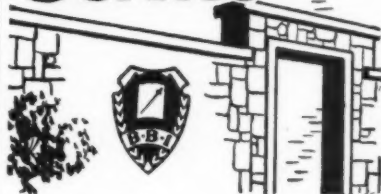


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### Dear Bob

[Continued from page 86]

England, deaf to entreaties of friends, personal preference and plans, he went to India. Seven years later Henry Martyn, after almost indescribable hardships, died in a lonely village stable in Asia Minor, the victim of tuberculosis. Life wasted, Bob? Not when you realize that in that short time he had translated the complete New Testament into Hindustani, Persian and Arabic, and had ministered unstintingly to those around him in India and Persia while carrying on this prodigious labor.

The other fellow was an American boy like yourself, Bob, from a fine Christian home. As a child he was exceptionally brilliant, and his godly parents longed to see him enter the ministry. Away from home at Providence College, where he was the top student, and in the company of unbelieving classmates, he at first turned away from the things of God. Before long however, through the untimely death of the very classmate who had been primarily instrumental in leading him astray, he came to trust the Saviour, and went into training for the ministry.

Books and reports concerning missionary work in India were used of the Lord to awaken in him a great sense of responsibility to go where the Lord was not known. One day as he walked in the woods alone the Lord's words: "Go ye into all the world and preach the gospel to every creature" came to him as a personal command. He knew it would be a great disappointment to his father. He knew his friends would all think him mad. Yet he knew also that he must go.

The very day he planned to tell his family of his decision, his father informed him that something even better than they had dreamed for him had been offered. Dr. Griffin, pastor of the largest church in Boston, one who had helped him find the Saviour and under whom he had trained at seminary, wanted him to be his assistant! His father was pleased. His mother and sister were overjoyed. Dr. Griffin himself would not have asked if he did not have the qualifications and training necessary. On the other hand, up to that time (about 1800) no missionary had ever left America's shores to go to a foreign country with the gospel. There were no American missions anywhere. Who would send him out? How would he go? Try and put yourself in his shoes, Bob. What do you suppose his decision was?

Well, young Adoniram Judson told them of the Lord's call. In spite of his father's disappointment, his mother's tears, all the arguments of friends and the lack of precedent, he set sail for India.

The story of Judson's life would tear your heart out. The things he endured for love of Christ and in obedience to His Word! But, Bob, I don't believe from that day to this anyone has dared to suggest that his talents or his training were wasted. Why? When he died he had given to Burma the entire Bible in Burmese and had left a considerable number of native believers in Christ who were taught in the things of God to carry on the work.

Bob, I've not written this to give you any grand ideas that someday you may be a missionary hero if you go to the mission field. Henry Martyn, in deciding to follow the will of God wholly, was not thinking in terms of "Henry Martyn, Saint and Scholar" as later generations would call him. No. He was just a young fellow like yourself, facing a most crucial question. Would he or would he not go against the advice even of godly counselors and do at all costs what he clearly understood God wanted him to do?

Adoniram Judson, telling his family his decision to go to India, was not thinking in terms of "Adoniram Judson, Apostle to Burma" as he now is quite properly known. No. He was just a young fellow like yourself, trying desperately to screw up his courage to obey God at all costs, even though it meant disappointing godly parents, turning his back on a large place in the Christian ministry at home, daring to do what no American boy before him had ever done.

Now I must close. I'm afraid I've been rather long-winded. But I've written out of a full heart, Bob, and what I hope will help. I wanted you to see that you are not the first one to go through such testings. The biographies of men whom God has used will show that they were once young fellows like yourself, Bob—that they faced the same temptations, had to make the same decisions, and weigh the same or similar conflicting factors. As you read the record of the choice they made, I believe it will help you to make yours.

Sincerely in Christ,

George

END

## All Cadets Present, Sir!

[Continued from page 89]

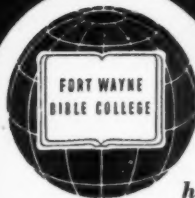
help you as a Christian? Too often we hear of cases where leaders in Christian work have not had too much respect for accuracy. Whether it is inaccuracy in counting number of conversions or in handling the Scriptures, the result is bound to add up to a poor witness and testimony.

Summer camp training came between our junior and senior years. That's where a lot of leadership rubs off on you. We saw it everywhere. Officers were thick as flies and salutes flew around just as thick.

The officers on an Army post really impress you with their appearance and actions. My platoon leader was the neatest man I ever saw. His boots were always spit-shined to perfection. His uniforms, even his "fatigues," were neatly cleaned and pressed. He always looked as if he had just dressed for a conference with the general. This man inspired us to polish our own shoes a little harder. If officers in Uncle Sam's Army need to be so particular about personal appearance how much more important is it for Christians who are representing the Lord Jesus Christ to be neat and particular?

These officers were perfect examples to their men. But they did more than strut around posing as examples. They taught us a lot of things, and they gave us leadership tests. Four cadets would be placed in a problem situation, and the

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officers would watch our attempts to solve the problem.

One of the problems was to build a bridge over a hole that had been scooped out by a bulldozer. There on the ground beside the gully were some boards with holes in the end and some bolts. We had to build an actual bridge. Of course they had it planned so that there was only one correct way to build it. The officer gave us three minutes to plan and think, then nine minutes to build the structure. We had to do some fast thinking and then some fast working to make that bridge so that people could walk over it.

Other problems like this taught us to think clearly, to plan ahead, and then to act. In the daily garrison life, we also learned what leadership was. Almost every evening the cadet platoon leader would give one of the cadet squad leaders the task of mowing the grass, spading the drainage ditches, or pulling the weeds under the barracks. Then it was up to that squad leader to round up his men and get the job done before dark.

Whether it is on the mission field, in the church, in schools or in other Christian organizations, the crying need today is for men with business ability, men who can think clearly—who can direct others. How often do we hear the expression, "He's a good preacher but he has absolutely no business sense."

Some of the cadets made exceptionally good leaders. The fellow who slept in the bunk next to mine was from the University of Akron. On the days that he was a cadet officer, we knew that orders would be carried out quickly and efficiently. He was firm and aggressive, but he was reasonable too. When we rated our buddies at the end of camp, he was near the top on everybody's list.

In the fall we came back to campus for our senior year. Now we could use what we had studied in books and had practiced at summer camp. There were the weekly drill periods at which we were the instructors. Campus organizations and activities offered opportunities for leading people. By the time we finished college, we had had some very good chances to develop. How well we made use of those opportunities was up to us.

It will be up to you when you go to college whether you take advantage of opportunities like ROTC. If you do, you are not only developing your own capabilities, but you are also opening up new areas of witnessing for the Lord. In the Army an officer has influence over a number of men. You as an officer can make a bad impression or a good one. Furthermore, you can present Christ to them. You may never get an opportunity to preach a sermon to your men but your clean language and regular chapel attendance will send many of them to the chaplain asking about "this religion business."

When your tour of duty is over you will come back to your church and other

Christian organizations, prepared to lead. With the Lord as your General, you can guide your fellow Christians on to greater service for Him.

Look at it this way. You, as a young American man in good health, are going to serve in the Armed Forces. As a Christian, why not serve in the most profitable way . . . for yourself and for your Lord? In ROTC you develop your capabilities, make a broad impact for Christ in the Army, and prepare yourself as a leader in Christian circles. What can you lose?

END

## Here's My Mistake

[Continued from page 90]

high school that I first saw a picture of the lamp, with the pictures of some other tempting prizes such as ice-skates, ball-and-bat sets, and guitars. A pamphlet told how easy it would be to earn any one of these prizes by selling subscriptions to the *Saturday Evening Post*. Four one-year subs would be enough to earn me the lamp, the only prize that made my mouth water. I gave my battered old gooseneck lamp, which had seen me through high school, a savage jerk, and tried to arrange it so that the glare would shine somewhere else and not in my aching eyes. To have a lamp that would be bright but not glaring! I desired it—I *coveted* it! And yet I knew I couldn't buy one, for my college years were going to be full of hard work and no money for extras.

But how to earn it? I'm no salesman. I've tried selling, a number of times. I go to the door and knock, shift from one foot to the other, moisten my lips, and when the door is opened a crack I only manage to mutter, "Would you like to buy . . ." at which I get a brusque "No!" (just as I expected) and I nod, wet my lips again, and go numbly down the steps. After a dozen or so tries I'm ready to go home and have a good cry. No, I'm not a salesman.

I inquired around among our neighbors and acquaintances, but nobody wanted to subscribe. Then it occurred to me that my mother bought the *Post* occasionally, and perhaps I could get her to subscribe. And there was Christmas! She might consider giving her friends a year's subscription as a gift!

My heart sank as I reread the pamphlet and saw that it stated clearly, "Subscriptions must be sold to those outside your own household." I had been a Christian for years, active in the Young People's society, teaching Sunday school, testifying often in the meetings. I knew that one does not have to tell an outright lie to be dishonest; one can deceive by silence, or by doing something under false pretenses.

But I wanted that lamp so badly that my head swam with the desire. I looked over the subscription blank. "I don't have to tell whether they're in my own household or not," I told myself.

So I showed my mother the lamp (but not the phrase about "outside your own household") and talked her into buying a subscription for us and three for gifts. I filled in the blank form, bought a money

Moody Monthly



order and sent it off hurriedly.

The lamp came, and it was even better than I had hoped. Big, nice-looking, and a dream to study by, hour after glareless hour. I used it the rest of my senior year.

But always there was a wretched feeling in the pit of my stomach, and something that whispered, "False pretenses, false pretenses, false pretenses." I couldn't testify, I felt miserable teaching Sunday school, I could scarcely pray.

I finally came to I John in my daily devotions, and it hit me between the eyes. "My little children, these things write I unto you that ye might not sin . . . If any man sin, we have an advocate with the Father. . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all righteously." I knelt by my bed and wept hot tears, and claimed His advocacy.

After that, of course, the only thing to do was to write the publishers of the *Saturday Evening Post*.

"The Curtis Publishing Company, Dear Sir: In your subscription campaign last fall I obtained a lamp as a prize. Your pamphlet stated expressly that the subscriptions must be sold to 'those outside one's own household' and yet, so great was my desire for the lamp, I sold all four subscriptions to my own mother, and thus obtained the prize under false pretenses.

"It is a wonderful lamp, and I cannot tell you what a help and pleasure it has been to me; and yet I have not been able to enjoy it fully because of a strong sense of guilt. I belong to the Lord Jesus Christ, and make it the aim of my life to please Him, and yet I could stoop to such deceit!

"Now I cannot be at peace with myself until I confess this to you and make restitution. Will you kindly advise me how and where to ship the lamp? I enclose a stamped envelope for your reply. Ashamedly yours."

No one can ever know how hard it was for me to write that letter. I tasted the very dregs of humiliation.

The Curtis Publishing Company graciously replied and told me to keep the lamp. So I kept it, and used it, and it was invaluable to me all through college.

But far more priceless has been my remembrance of how much it costs in mental anguish to covet and to deceive.

END

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But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

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## Student Medicine

[Continued from page 91]

Now that we know all about warts and moles let's talk about corns. Perhaps I should advise the young ladies that the best way to develop a corn on the toe is to buy shoes one-half size too short. Let me warn you that the resulting discomfort isn't worth the "Cinderella" look.

There are two types of corns: the "hard" corn on the outer surface of the toes which is the result of constant friction, and the "soft" corn on the inner surface of the toes where the heat and moisture are greater. The most important single treatment for corns is to remove the source of pressure. Softening of the corn with salicylic acid and peeling off the horny layer frequently results in a cure.

We have discussed the most frequent skin growths. There are scores more that may develop. Every skin growth should be examined at least once by a physician and the proper treatment recommended. Remember that irritation aggravates moles and warts and may develop into a serious condition.

Now let's see whether we stumped you. The largest organ of the body is, of course—the skin!—THE DOCTOR

## Who's the Bookkeeper?

Anonymous

I DON'T count the ones who come to the altar when I give the invitation at a meeting. Does that sound strange to you? It does to many I meet.

Sometimes when I say this men shrug their shoulders, look at me queerly and change the subject. At other times they are more curious and ask me why.

I don't count them because I remember too clearly my own salvation experience. I sat next to Ellen in U. S. History our senior year. I was considered a pretty sharp fellow, center on the varsity basketball squad, co-editor of the Scroll, our yearbook, and treasurer of the senior class. I didn't pay much attention to Ellen. She was pretty in a subdued sort of way, but too quiet, ladylike and timid for me. Besides I had heard she was religious. I didn't know then that she was so religious that she was praying for me!

One day she leaned across the aisle and asked me if I'd like to buy a ticket to a roller skating party her young people's group was sponsoring. I bought the ticket because I like to skate and because I was sure one of my pals would be going. I was right.

As soon as we got there I noticed a very attractive girl. I managed to get closer to her when they called us over by the organ during intermission. I was surprised to hear her called on and listened in amazement as she said, "Most of you knew me before I was saved, and you know that really 'if any man be in Christ he is a new creature . . . ' and it's been so true for me."

At the next skating party I had a chance to ask this same girl to skate and right away she wanted to know the name of my church. I was a little embarrassed

and finally confessed, "None." She only said, "That's too bad. You're missing so many good things. I go to Galilee."

That was the same church Ellen attended. I found that out the Sunday I started going there. "Dad" Murdock met me at the door, introduced me to a "Mrs. Purdy" and took me to "Doc's" class.

Doc proved to be a great fellow. He played basketball and gave me some real pointers on that as well as on the Bible.

The minister invited me to the Friday night youth group and he seemed very much interested in me. He and Doc tried to talk to me about spiritual things but I thought, "That's not for me." I thought I was there because of a girl. But they must have seen God's possibilities for me, for even invalided old Mrs. Purdy had me on her prayer list.

Then my buddy, Don, and I planned to go to a hockey game one Thursday, but he got "roped in" by his mother. He had to go to some special evangelistic meeting. So . . . I went to the meeting too.

I still don't know what happened to me that night. But suddenly I felt under conviction of sin and at the end of the service I walked down the aisle with Don beside me. Later, Don's mother told us with tears in her eyes that her prayers had been answered.

Ellen, Doc, the pastor, old Mrs. Purdy, Don's mother, and maybe others all had a part in winning me to the Lord. That's why I can't possibly take any of the glory (I'm a preacher now, you know) because I sometimes have the opportunity to reap where others have sown. You can see too, why my wife Ellen and I think God is the only accurate bookkeeper when it comes to spiritual matters. END

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